G E U
27-4

THEOLOGICAL SEMINARY,
Princeton, N. J.

Case, Division
Shelf, Section
Book, No.

SCC
7713
v.6

Theological Seminary

Presented by

Whiting & Watson

N York

Digitized by the Internet Archive
in 2011 with funding from
Princeton Theological Seminary Library

http://www.archive.org/details/worksrevjohnne06newt

THE

WORKS

OF

THE REV. JOHN NEWTON,

LATE

RECTOR OF THE UNITED PARISHES

OF

ST. MARY WOOLNOTH AND ST. MARY WOOLCHURCH HAW,

LONDON.

From the last London Edition.

PUBLISHED BY [illegible] OF HIS FOREWORD.

IN SIX VOLUMES.

VOL. VI.

NEW-YORK,

PUBLISHED BY SAMUEL WHITING & CO.

IN THEIR THEOLOGICAL AND CLASSICAL BOOK-STORE,

[illegible]

[illegible]

[illegible]

THE WORKS

OF

THE REV. JOHN NEWTON,

LATE

RECTOR OF THE UNITED PARISHES

OF

ST. MARY WOOLNOTH AND ST. MARY WOOLCHURCH HAW

LONDON.

IN SIX VOLUMES.

VOL. VI

THE

WORKS

OF

THE REV. JOHN NEWTON,

LATE

RECTOR OF THE UNITED PARISHES

OF

ST. MARY WOOLNOTH AND ST. MARY WOOLCHURCH HAW,

LONDON.

From the last London Edition,

PUBLISHED BY DIRECTION OF HIS EXECUTORS.

IN SIX VOLUMES.

VOL. VI.

NEW-YORK:

PUBLISHED BY SAMUEL WHITING & Co.

AT THEIR THEOLOGICAL AND CLASSICAL BOOK-STORE,

No. 96, *nearly opposite Trinity Church, Broad-Way.*

J. SEYMOUR, PRINTER.

1811.

ADVERTISEMENT.

THE Executors of the late Rev. JOHN NEWTON feel highly gratified in presenting to the public a complete edition of his works. The first five volumes are already well known, having been published many years, and were nearly reprinted at the time of the Author's death.

The greater part of the present volume consists of letters, intended by the Author as a continuation of CARDIPHONIA. These were selected by himself, and transcribed under his own direction, and some of them very carefully revised. The Executors would gladly have availed themselves of the kind offers of his correspondents to increase the collection, but could not consistently with the injunction of their revered Friend, who expressly desired that none might be printed except those which were selected during his lifetime.

The remainder of this volume is occupied partly by papers extracted, according to the Author's direction, from Periodical Publications; and partly by small pieces printed during his life, but never before collected, and concerning which no instructions were given by the deceased.

These pieces are,

A Sermon, preached on a public occasion, in the year 1800.

Thoughts upon the African Slave Trade.

Addresses to the Inhabitants of Olney, and St. Mary Woolnoth, London. And

A Letter on Political Debate.

The Thoughts on the African Slave Trade may appear to some a temporary publication, but the Executors regard it as an important historical document, by one who had been personally engaged in the traffic, and was well acquainted with its horrors; as such, it will be read with interest by posterity.

The Addresses to the Inhabitants of Olney and St. Mary Woolnoth, show the Author's earnest and constant attention to the eternal interests of all his parishioners; and at the same time furnish useful examples to clergymen, of the different means which may be

used to promote the welfare of their people, and of the different style and manner of address which may be adopted.

The Letter on Political Debate is part of a friendly correspondence which took place between the Author and a Minister in the country in the year 1793. It contains some important and interesting considerations on the subject, and was therefore deemed worthy of preservation.

These are all the works published or prepared for the press by the Author, excepting only the Life of the Rev. Mr. Grimshaw, the copy-right of which was given to the SOCIETY FOR RELIEVING POOR PIOUS CLERGYMEN OF THE ESTABLISHED CHURCH.

The Executors commend the whole to the blessing of Almighty God, calling upon every reader to unite with them in fervent prayer that God would raise up many, who, like his departed servant, may be examples to the believers IN WORD, IN CONVERSATION, IN CAHRITY, IN SPIRIT, IN FAITH, IN PURITY.

LONDON, October 1, 1808.

THEOLOGICAL

CONTENTS.

LETTERS INTENDED AS A SEQUEL TO CARDIPHONIA.

	Page
Eighteen Letters to several Ladies	3
Twenty-one Letters to Mr. and Mrs. W——	59
Eleven Letters to J—— S——, Esq.	112
Eight Letters to ——	141
Eighteen Letters to the Rev. Mr. S——	166
Fourteen Letters to the Rev. Dr. ——	201
Four Letters to Miss W——	250
Six Letters to the Rev. Mr. S——	262
Twenty-one Letters to Miss ——	287
Five letters to Mr. and Miss M—— B——	337
A Letter to ——	352
Three Letters to Miss G——	355
Three Letters to Mrs. C——	364

MISCELLANEOUS PAPERS EXTRACTED FROM PERIODICAL PUBLICATIONS.

A Letter to a Friend in Trouble	371
On Pliny's Letter to Trajan	386
Letter to a young Minister	398
On a Decline in the Spiritual Life	405
On Dreaming	413
On Reading the Bible	415
Plain Tests of True Doctrine	419
To a young Lady on her Birth-day	433
Thoughts on the Doctrine of the Trinity	436
Letter to a young Woman	448
Memoirs of the Rev. R. Riccaltoun	447
On Female Dress	453
On Religious Feasting	459
Thoughts on Faith, and the Assurance of Faith	465

Page
On Covetousness - - - - - - - - - - - - - - - 473
On the Comforts and Snares of Social Affections - - - 480

Sermon on the constraining Influence of the Love of Christ 489
Thoughts upon the African Slave Trade - - - - - - - 518
Address to the Inhabitants of Olney - - - - - - - - 547
Token of Respect to the Inhabitants of St. Mary Woolnoth 563
Letter on Political Debate - - - - - - - - - - - 583
Index - - - - - - - - - - - - - - - - - - 595
Index to the Texts of Scripture - - - - - - - - - 635

LETTERS

TO VARIOUS PERSONS,

INTENDED AS A SEQUEL

TO

CARDIPHONIA.

PROPERTY OF
PRINCETON

EIGHTEEN LETTERS

TO

SEVERAL LADIES.

LETTER I.

To Miss M****.

Dear Madam, September 10, 1760.

I ADDRESS my letter to you, but consider myself as writing to the whole of the little society I had the pleasure of meeting at your house, and at Miss K****'s. I still reflect with pleasure on the opportunities I was favoured with among you; and if, as I hope, my little visits were not unacceptable to each or any of you, let us not lose a moment in apologies or compliments to each other, but refer the whole praise where it is wholly due. Salvation, in its whole extent, and in each particular step, is of the Lord. Though we can but lisp a little word about his goodness, yet when he is pleased to be near us, his presence and blessing can work by the meanest instruments, and cause our hearts to burn within us. On the other hand, when he withdraws, we can no more help each other than we can help ourselves: then, the very best of us prove miserable comforters, fruitless teachers, and blind guides. Could I bring my heart to this point, to regard myself as insufficient to think one good thought, or to speak one profitable word, any further than as influenced by that enlivening Spirit which Jesus is exalted on high to

bestow, I should be well; but, alas! I am often hurt by a fond desire of being or doing something considerable; and this, so often as it prevails, like a sudden fatal blast, spoils my fairest blooming prospects of comfort and usefulness. It is a great point to be constant and diligent in the use of all appointed means, and yet to have our souls waiting only upon God, in a deep persuasion that neither the best means, nor the closest attendance upon them, can do any thing for us in themselves; and that nothing short of renewed communications from him, can either satisfy or sanctify our hearts.

The best advice I can send, or the best wish I can form for you, is, that you may have an abiding and experimental sense of those words of the apostle which are just now upon my mind—"LOOKING UNTO "JESUS." The duty, the privilege, the safety, the unspeakable happiness, of a believer, are all comprised in that one sentence. Let us first pray that the eyes of our faith and understanding may be opened and strengthened; and then let us fix our whole regard upon him. But how are we to behold him? I answer, in the glass of his written word; there he is represented to us in a variety of views; the wicked world can see no form nor comeliness in the portraiture he has given of himself; yet, blessed be God, there are those who can "behold his glory as the glory of the only begotten "Son of God, full of grace and truth;" and while they behold it, they find themselves "changed into the "same image, from glory to glory," by the transforming influence of his Spirit. In vain we oppose reasonings, and arguments, and resolutions, to beat down our corruptions, and to silence our fears; but a believing view of Jesus does the business. When heavy trials in

life are appointed us, and we are called to give up, or perhaps to pluck out, a right eye, it is an easy matter for a stander-by to say, "Be comforted;" and it is as useless as easy—but a view of Jesus by faith comes home to the point. When we can fix our thoughts upon him, as laying aside all his honours, and submitting for our sakes to drink off the bitter cup of the wrath of God to the very dregs; and when we further consider, that he who thus suffered in our nature, who knows and sympathizes with all our weakness, is now the supreme disposer of all that concerns us, that he numbers the very hairs of our heads, appoints every trial we meet with in number, weight, and measure, and will suffer nothing to befall us but what shall contribute to our good—this view, I say, is a medicine suited to the disease, and powerfully reconciles us unto every cross. So when a sense of sin prevails, and the tempter is permitted to assault us with dark and dreadful suggestions, it is easy for us to say, "Be not afraid;" but those who have tried, well know, that looking to Jesus is the only and sure remedy in this case—if we can get a sight of him by faith, as he once hung between the two thieves, and as he now pleads within the vail, then we can defy sin and Satan, and give our challenge in the apostle's words, "Who is he that condemneth? "It is Christ that died, yea rather, that is risen again; "who also maketh intercession for us:" Rom. viii. 34. Again, are we almost afraid of being swallowed up by our many restless enemies? or, are we almost weary of our long pilgrimage through such a thorny, tedious, barren wilderness? A sight of Jesus, as Stephen saw him, crowned with glory, yet noticing all the sufferings of his poor servants, and just ready to receive them to himself, and make them partakers of his everlasting joy,

this will raise the spirits, and restore strength; this will animate us to hold on, and to hold out; this will do it, and nothing but this can. So, if obedience be the thing in question, looking unto Jesus is the object that melts the soul into love and gratitude, and those who greatly love, and are greatly obliged, find obedience easy. When Jesus is upon our thoughts, either in his humbled or his exalted state, either as bleeding on the cross, or as worshipped in our nature by all the host of heaven, then we can ask the apostle's question with a becoming disdain, "Shall we continue in sin that "grace may abound?" God forbid. What! shall I sin against my Lord, my love, my friend, who once died for my sins, and now lives and reigns on my behalf; who supports, and leads, and guides, and feeds me every day? God forbid. No; rather I would wish for a thousand hands, and eyes, and feet, and tongues, for ten thousand lives, that I might devote them all to his service: he should have all then; and surely he shall have all now! Alas, that in spite of myself there still remains something that resists his will! but I long and pray for its destruction, and I see a day coming when my wish shall be accomplished, and I shall be wholly and for ever the Lord's.

I am your affectionate servant.

LETTER II.

To Miss M****.

My Dear Sister, November 2, 1761.

YOUR letter was welcome and comfortable. I praise the Lord on your behalf, and shall not cease to pray, "that you may be filled with his will in all wisdom "and spiritual understanding;" that you may go on "to "adorn the doctrine of God our Saviour in all things;" and that a sense of his presence and power "who so "loved us as to wash us from our sins in his own "blood," may be your establishment, and strength, and comfort continually. You have reason, indeed, to praise him, and so have I. O what a wonder of grace, that he should say to those who were children of wrath, "Behold, I go to my Father, and to your Father, to my "God and to your God." "Henceforth I call you "not servants but friends," and as a proof of it, "Ask "what you will, and it shall be done unto you." Here are words sufficient either to raise our souls up to heaven, or to bring heaven down into our souls, according to that glorious promise which to many is fulfilled even in our day. Rev. xxi. 3.

Let us not be greatly discouraged at the many tribulations, difficulties, and disappointments which lie in the path that leads to glory: seeing our Lord has told us before; has made a suitable provision for every case we can meet with, and is himself always near to those that call upon him; a sure refuge, an almighty strength, a never-failing, ever-present help in every

time of trouble; seeing likewise that he himself was a man of sorrow, and acquainted with grief for our sakes. He drank off the full cup of unmixed wrath for us; shall we then refuse to taste of the cup of affliction at his appointment? especially when his wisdom and love prepare it for us, and proportion every circumstance to our strength; when he puts it into our hands, not in anger, but in tender mercy, to do us good, to bring us near to himself; and when he sweetens every bitter draught with those comforts which none but he can give. Let us rather say, None of these things move us, neither do we count any thing on this side eternity dear, so that we may finish our course with joy, and run with patience the race which is set before us.

The time is short:—the world is passing away; all its cares and all its vanities will soon be at an end. Yet a little while and we shall see him who has found a way to make us love him, though we have not yet beheld him—"we shall see him, as he is," every vail will be taken away, every seeming frown be removed from his face, and every tear wiped away from ours. We shall also be like him. Even now, when we contemplate his glory as shining in the glass of the Gospel, we feel ourselves, in some measure, transformed into the same image; what a sudden, wonderful, and abiding change shall we then experience, when he shall shine directly, immediately, and eternally upon our souls without one interposing cloud between! Because he lives, we shall live also:—because he shines, we likewise shall shine forth as the sun, in our Saviour's brightness; then shall we sing with understanding those glorious songs, Isaiah xii. lxi. 10. Rev. v. 9. and vii. 10. without one jarring note, or one wandering thought for ever.

" Having therefore these promises, dearly beloved, " let us cleanse ourselves from all filthiness of flesh and " spirit, perfecting holiness in the fear of the Lord;"— " Let us lay aside every weight;" " Let us not be sloth- " ful," but followers of that cloud of witnesses who in every age have set their word to the truth and power of God. They were once as we are now; they had their complaints and their fears, their enemies and temptations; they were exercised with a wicked heart, and a wicked world; and I doubt not but many of them, in a fit of unbelief, have been ready to conclude, " I shall one day perish by the hand of Saul," but at length, the " blood of Jesus, and the word of his testi- " mony," made them more than conquerors, and now their warfare is finished, they are " before the throne " of God and the Lamb, and shall go no more out." While we are sighing, they are singing; while we are fighting, they are triumphing; but their song, their triumph, their joy, will not be complete till we are called up to join them. The Lord prepare us for, and hasten, the happy hour.

The strain of your present experience requires you, above all others, to be humble and watchful, and I trust you are so. However, it is our duty to exhort one another daily. One of the greatest contradictions in human nature, and the very strongest proof of our depravity, is that the communication of extraordinary measures of divine comforts, which in their own nature have a direct tendency to humble, has, through our corruptions, sometimes a contrary effect; not in the present moment, indeed that is impossible, but afterward. Paul himself was liable to danger in this matter. See 2 Cor. xii. 7. You will do well, therefore, to entreat the Lord to give you a double guard on this side, to

keep you in continual remembrance what you were by nature, and what you still are in yourselves. We are often forced to buy this recollection by bitter experience.

Again, be watchful:—many eyes are upon you. Satan envies you. Oh! he hates to see any persons, especially young persons, walking very closely with God; so far as he is permitted, he will spread snares for your feet every hour: he desires to have you, "that "he may sift you as wheat." Further, the world observes you; many would rejoice at your halting; and a little thing in you would give them more pleasure and advantage in opposing the truth, than a greater slip in some others who are content to plod on in the common way. Nay, it is well if there are not some even among yourselves, professors and members who would be glad to see you brought down to a level with themselves, since they cannot persuade themselves to join and imitate you. These things you know without my telling you, and I do not mention them to discourage you. No, were every leaf upon the trees, and every blade of grass a sworn enemy to our souls, we are safe under the shadow of our great rock: the blessing is his, and he will not withhold it; but the appointed means are our part, and it is our wisdom and happiness to be found waiting on him in the use of them.

Yours, &c.

LETTER III.

To Miss M****.

Dear Madam, April 5, 1761.

I DESIRE to praise God on your behalf, and frequently to remember you both at the throne of grace; I may say each of you, for as I understand Miss S**** is now returned to Y———, I consider her as a part of my correspondence. I hope the Lord is with her likewise, and that she can, by sweet experience, set her seal to that comfortable truth, that all things, both shall, and do, work together for the good of those that love God.

Things continue much with us as they were when I wrote last. For myself, I every day have proof that the Lord is gracious, merciful, and kind. I hope my experience in some measure corresponds with yours; I say, in some measure; for I think you rather describe what I would be than what I am. Blessed be his name for a taste, though it be but a taste, of the water of life. I long for fuller draughts, and I trust he has given me that hungering and thirsting after his righteousness which shall at length be satisfied, and which cannot be satisfied with any thing short of his love. Often I cry out, "Oh! remember me with the favour thou bearest "to thine own people." I know there are heights and depths in communion with God, to which many of his dear children are admitted, which are far beyond my present attainments: but this rather encourages me than otherwise; for they, (even the very best of them,) were once as poor as myself, and have nothing now,

any more than I, that they can call their own; and he who has done so much for them, is rich enough to do as much for me: the fountain of grace, though ever-flowing, is ever full; and as the sun shines as easily and powerfully on ten thousand, as upon a single person, so the Sun of Righteousness can enlighten and comfort all his children with one single glance of his love. I desire to praise his name for what he has already shown me, and to hope in his mercy that I shall yet "see "greater things than these."

As I have nothing particular to impart of my own, I shall transcribe part of a letter I lately received from a young woman, a relation of mine in London. She is not a member of a congregational church, but a hearer of Mr. Jones. She used to make herself merry at my expense for being what she called a Methodist. After the Lord awakened her, she walked three years in the valley of the shadow of death, almost without a glimpse of hope. How it is with her now, I shall give you in her own words. She writes thus among other things, for I have not time to give you the whole :—

"All the glory to himself who is worthy; I find "the Lord better to me than all my hopes, and all my "fears. Though I am often beset with temptations of "various kinds, from without as well as from within, "yet my gracious Lord gives me to wrestle with him "till he gets the better for me, for it is not in *me*. I "know, and blessed be the Lord for teaching me, that "I am but a poor, weak, helpless creature, but he "strengthens me, and blesses me, and gives me to re-"joice in him almost all the day long. Though I have "not always love, and joy, and peace alike, yet I have "not let him go since I wrote to you last. I can hold "him fast, and I pray, and hope, and trust I ever

"shall. I believe 'my Beloved is mine, and I am "'his.' From what I have found already, I dare not "doubt his love or his power: though, to my shame be "it spoken, I too often wander from my God, if not "in word or deed, yet, alas! my heart too often be- "trays me. I find the Lord to be a jealous God, who "will not accept of a divided heart; and, indeed, if I "know any thing of myself, it is the whole desire of "my soul to give up all and every thing, myself, my "soul, my body, my health, my strength, my friends, "my all, as a willing sacrifice into his hand. I bless "my God for such a disposition, and often find the "sweets of it; and I always find that the more watch- "ful I walk, the more comfortable I am." She then adds, "I believe it is a month since I wrote the above; "and thanks and praises to my dear Lord, I have had "much of his presence and love in my heart ever since. "I find that stupidity and deadness which I have had "much of in times past, greatly removed. The Lord "has kept my soul so open to prayer that I can pray "and praise all the day long. I never find any thing "keeps me so low at the throne of grace, as a sense "and feeling of the loving-kindness of the Lord to my "soul: it makes me nothing, it so empties me of self. "It is not a sense of sin without the love of God, will "humble me; I think that only makes me peevish "and dissatisfied; but when the Lord lifts up the light "of his countenance upon me, then it is that every "thing in me falls low at his footstool. I have found "such power lately as I never had before; I used to "be as ready to yield to temptation as the devil was to "tempt, but now, (all the glory be to him that gives me "this power,) I find that word to be faithful and true,

"'Resist the devil, and he will flee from you.' When "temptation besets me, instead of reasoning with the "enemy till I lose all the Lord has given me, I flee "to Christ, and tell him how it is with me, and "cry mightily to him till he makes me more than "conqueror."

I hope this little extract from my cousin's letter will be acceptable. I have several from her in the same strain, for she is not now in what is called the warmth of her first love, but has been walking comfortably in the Lord's way three or four years past; I think, indeed, every letter discovers a growth upwards in knowledge and love, and downwards in humility. May the Lord enable us so to do.

Yours, &c.

LETTER IV.

To Miss K****.

Dear Madam, June 1, 1761.

I FREQUENTLY reflect with pleasure on our little interviews the last year. I trust the Lord was with us of a truth. Surely my heart burned within me, and I have, and shall have, much reason to bless the Lord for those sweet and unexpected opportunities. The remembrance of them has exceedingly engaged my heart to you both, and to Miss S****. I think a sight of the very ground we walked over together would bring to my mind much of what occurred in our conversation. May the same gracious Lord enable me so

to write, and you to read, that we may experience a fellowship in spirit, and may drink plentifully of the refreshing streams of his love and grace.

It gives me much pleasure to hear that the Lord leads you into the green pastures of his love, so that you are constrained to cry out, "How great is his "goodness! How great is his beauty!" May he show you yet greater things than these, and make your soul fresh and flourishing, as a tree planted by a continual stream. Then I am sure you will love, and serve, and praise him; you will not be ashamed of his name and cause; you will not be backward to speak for him; you will not find fault with any of his dispensations: in a word, then your life and conversation will be a proof of your heavenly calling, and all who behold you will be constrained to acknowledge that you have been with Jesus indeed.

This is the way, and there is no other to glorify him in the world. We know, from experience, how little reading, and hearing, and resolving, can do for us, when the Lord is absent, and our hearts in a hard and stupid frame. Alas! how can we render, unless we first receive? But, oh! when his spirit and power is with us, what a delightful surprising charge! then, old things become new, hard things easy; and out of weakness we are made strong! then our enemies attempt in vain to bind and ensnare us; he enables us to run through their troops, to leap over their walls, to esteem their darts and swords as straw and rotten wood, and to go forth in his strength conquering and to conquer. I hope my letter will find you in this experience, with your bow abiding in force, and your enemies under your feet, and may it long continue. This is a privileged, glorious state indeed; but it calls for much watchfulness and

prayer. The Lord expects a particular closeness and obedience from those whom he thus delights to honour, and Satan watches with envy and rage to find an opening by which to assault such a soul.

I hope you will remember, that all your comfort and prosperity depends upon keeping near to him who is the sun, the shield, the life of his poor children, and that neither experiences, knowledge, nor attainments, can support us, or maintain themselves, without a continual supply from the fountain. This supply is to be kept up by constant prayer, and prayer will languish without continual watchfulness. I trust you will bear me to put you in mind of these things, though you know them. We are yet in an enemy's country, and are directed to exhort one another daily, lest we be surprised by some stratagem and guile of our bitter adversary, who has many thousand snares and instruments to employ against us, and well knows how to use them to the most advantage, and to avail himself of our weak side. Yet we need not fear him, if we take, and keep, and use, the whole armour of God, and remain under the shadow of that Rock which is higher than ourselves.

As to me, the Lord deals gently with me:—my trials are few and not heavy, my experiences run in a kind of even thread, I have no great enlargements, and am seldom left to great darkness and temptation: I am often wandering away, but the Lord seeks me out, and brings me back from time to time, much sooner than I could expect. I am enabled, through grace, to keep myself from the evil of the world, so that I have not been left to bring a blot on my profession. But, alas! my heart is a filthy, defiled heart still. It is well that He only who knows how to bear with me, knows what is within me. My comfort is comprised in this

one sentence,—"I know whom I have believed"—I know that Jesus is mighty to save; I have seen myself lost in every view but the hope of his mercy; I have fled to him for safety; I have been preserved by him thus far; and I believe he will keep that which I have committed to him even to the end. Blessing and honour, and glory and praise, be to his name, who hath loved poor sinners, and washed them in his most precious blood. Amen. For the rest, alas! alas! I am unfaithful and unprofitable to a degree you would hardly believe; yet, vile as I am, I taste of his goodness every day, and live in hope, that in his own time he will enable me to show forth his praise. I have been much exercised with respect to the ministry; my heart is led that way, but the Lord's hand keeps me in; I need much humbling; there is that in me which seeks great things, though I am, as I said, sadly unfaithful in small ones; therefore, for my pride, I am set aside for the present. I hope you will help me with your prayers; entreat the Lord to empty me of all creature-dependence, that I may live to him alone.

I am your unworthy servant.

LETTER V.

To Miss M****.

My dear Madam, May 25, 1762.

HOW can I begin better than with the apostle's words; "Blessed be the God and Father of our Lord Jesus "Christ, the Father of mercies and God of all consolation, "who, according to his abundant mercy, hath begotten "us again to a lively hope by the resurrection of Jesus

"Christ from the dead." What a fountain of life, and joy, and praise is here! that the God and Father of our Lord Jesus Christ should vouchsafe to be our Father, our God; that he who is the source of all mercy, and consolation, should direct the streams of his fulness to flow into our souls: that when we were dead in sins, he should look upon us and bid us live: that when we were sunk into the depth of despair, he should send his word and raise us to a lively hope: that he should give us such a bright prospect, and such a sweet foretaste of the exceeding riches of his glory.—Oh! who can say which is the most wonderful part of this wonderful subject? that he should provide such a happiness for such hell-deserving wretches, and that he should commend his great and undeserved love to us in such a wonderful way, as to give his own and his only Son to be born, to be buffeted, to be crucified for us.—Alas! alas! for our stupidity, that we can write, or hear, or speak of these things, with so little feeling, affection, and fruitfulness. Oh! that the power of God would set my heart and pen at liberty while writing, and fill your hearts while reading, that we may rejoice with joy unspeakable and full of glory! Oh, this unbelief! Why can we not pierce through the vail of flesh and blood, and by faith behold the humble worship of heaven? What countless multitudes have gone before us in the path that leads to that kingdom! They were, in their time, followers of an unseen Saviour, as we are now; but now they see him as he is, face to face, in all his glory, and in all his love; with them are joined the innumerable hosts of angels. Angels and saints, however distinguished, are joined in one happiness and one employment. Even now, while I write, and while you read, they are praising the Lamb that was slain, and casting their crowns at his feet. And perhaps

this scene is not so far distant as we imagine. Where is heaven? Is it some millions of leagues from us, far beyond the sun and the fixed stars? What have immortal spirits to do with space and place? Who knows but a heaven-born soul, who is freed from the clog of this vile body, and filled with all the fulness of God, may pass as easily and quickly from one verge of the creation to the other, as our thoughts can change and fly from east to west, from the past to the future? Perhaps, even now, we live in the midst of this glorious assembly: heaven is there where our God and Saviour displays himself; and do not you feel him near you, nearer than any of his visible works? Perhaps there is nothing but this thin partition of flesh and blood between us and those blessed spirits that are before the throne; if our eyes were open, we should see the mountains around us covered with chariots and horses of fire: if our ears were unstopped, we should hear the praises of our great Immanuel resounding in the air, as once the shepherds heard. What a comfortable meditation is this to strengthen our weak faith in such a dark declining day as this, when sense would almost persuade us that we are left to serve God alone. When we are wearied with looking on careless sinners and backsliding professors, let us remember that we have invisible friends present in our assemblies, our conferences, and our closets, who watch over us, and in ways which we cannot possibly conceive, are helpers of our joy, and witnesses of our conflicts. They are with us now, and we shall soon be with them. Ah! how little does the vain world think of the privileges and the company in which a believer lives! and, what is worse, how faintly do we think of these things ourselves! and this is the reason we are so full of

fears and complaints, so prone to distrust the Lord's methods of dealing with us, and so easily drawn aside to seek for something to rest upon in creatures like ourselves.

With respect to my own experience, I have little now to add to what I have formerly offered; at least, little variety: for, in one sense, every new day is filled up with new things;—new mercies on the Lord's part, new ingratitude on mine;—new instances of the vileness of my nature, and new proofs of the power of sovereign pardoning grace:—new hills of difficulty, new valleys of humiliation; and now and then, (though alas! very short and seldom,) new glimpses of what I would be, and where I would be. The everlasting love of God; the unspeakable merits of Christ's righteousness; and the absolute freeness of the Gospel promises;—these form the threefold cord by which my soul maintains a hold of that which is within the vail. Sin, Satan, and unbelief, often attempt to make me let go and cast away my confidence, but as yet they have not prevailed; no thanks to me, who am weaker than water: but I am wonderfully kept by the mighty power of God, who is pleased to take my part, and therefore I trust in him that they never shall prevail against me. A vile sinner, indeed, I am; but since God, who alone has a right to judge, is pleased to justify the believer in Jesus, who is there that shall dare to condemn? I bless the Lord for that comfortable portion of scripture, Zech. iii. 1—5. When the Lord is pleased to pluck a brand out of the fire to save it from perishing, what power in heaven or earth shall presume or prevail to put it in again? No; He has done it, and who can reverse it? He has said it, and his word shall

stand. And I humbly believe, (Lord help my unbelief,) that not one good thing shall fail of all that the Lord my God has, in his word, spoken to me of.

Yet, alas! I must still charge myself with a great want of watchfulness and diligence; the enemy cannot destroy my foundation, but he spreads many nets for my feet, to weaken me, and to interrupt my peace; and, to my shame I must confess, he too often prevails. The Lord in great mercy preserves me from such sins as would openly dishonour my profession; and a mercy I desire to esteem it, for I can infer from my heart what my life would be, if I were left to myself. I hate sin; I long to be delivered from it, but it is still in me, and works in me. "Oh wretched man that I am, who shall "deliver me?" I bless God for Jesus Christ my Lord. To his grace I commend each of you.

I am yours.

LETTER VI.

To Miss M****.

Dear Madam, September 18, 1762.

I REJOICE to find that the Lord prospers his work in your hearts, and that you can say from experience, he is a faithful and good shepherd.—Oh! happy they who are in such a case, who know for themselves how good it is to draw near unto him, to sit down and rest under his refreshing shadow, and feast upon his pleasant fruits!

Through grace I also continue waiting on him after my feeble measure; and I trust in his love, that, though

I sometimes faint, I shall not utterly fall; though I too often step aside, he will not suffer me to wander quite away.

There is, indeed, an evil heart of unbelief that would lead me I know not whither; but, oh! what a precious mercy to be walled in on every side by everlasting love and free grace! Do not your hearts rejoice in that word, "The eternal God is thy refuge, and under-"neath are the everlasting arms?" And if he is pleased and engaged to uphold us, what power or policy can force us from him? No; we may rejoice in it as a certain truth, let Satan and unbelief say what they will to the contrary, that the Lord's afflicted people on earth are as safe, though not so quiet, as his glorified people in heaven. They are embarked on a troubled sea, the tempests often roar around them, and the waves seem ready to swallow them up; but they have an anchor within the vail, sure and steadfast, which can neither be broken nor removed. They have a pilot, a guardian, whose wisdom and power are infinite, and who, of his own good pleasure, has engaged his truth and honour that he will bring them safe through all to the haven of eternal rest. Let us therefore trust, and not be afraid; let us rejoice, and say, "The Lord Jehovah is my strength and my song, and "he also is become my salvation."

How happy should we be, could we always believe the glorious things which are spoken to us as children, in the word of him who cannot fail of accomplishing his promise. But are we not fools and slow of heart in this matter? at least I am, and hence proceed my many complaints.—Alas! what a hard heart have I, that can doubt, and repine, and limit the Lord, after all the great things he has shown me! Wretched heart,

that can stand it out still, against oaths, and promises, and blood. Methinks I may sum up all my wants and prayers in one sentence—Lord, give me faith! Oh, if faith was in daily exercise, how little would the world, and the things of time and sense, seem in my eyes! What a dreadful thing would sin appear, that spilt my Saviour's blood! And how would my very heart rejoice at the sound of Jesus' name? If I had faith to pierce within the vail, and see what is going forward in yon blessed world, how earnestly should I long to be dissolved that I might join in worship there! and how willingly should I spend and be spent for the Gospel's sake! However, though it is not with us as we would wish, we have reason to bless God it is so well with us as it is; that we are not altogether dead in trespasses and sins, strangers and enemies to the glorious Gospel of the blessed God. We have reason to be thankful that we know something of our disease and our physician. He who has taken our case in hand will in his own time, perfect the cure. An hour is coming on when we shall no more say, I am sick; we shall see him as he is; we shall be like him; we shall weep no more, all tears shall be wiped from our eyes, and the days of our mourning shall be ended.

Having, therefore, such promises, let us be animated to run the way of the Lord's commandments with an enlarged heart. Let the joy of the Lord be our strength. Opposition, temptation, affliction, we must expect; these things lie in the path-way to glory; but we may remember him who hath trod the path before us, leaving us an example that we should follow his steps. I say, tempted and opposed we may be; but it is not probable that we shall be spit upon, buffeted, and crucified for him, as he was for us.

We shall have but a taste, at the most, of that bitter cup which *he* drank off to the dregs. And he is near us to support us in our distresses, to carry us through, to make us more than conquerors, and then to put the crown of righteousness and victory on our heads with his own hands. Let us, then, go forth without the camp, bearing his reproach; let us not hang down our heads like bulrushes, but rather count it all joy if we are called to the honour of suffering disgrace, or any kind of inconvenience, for his name's sake. Above all, let us pray to have our conversation as becometh the Gospel of Christ; that those who speak evil may be ashamed and put to silence, when they behold our meekness, humility, and Christian carriage.

May the grace of our Lord Jesus Christ be with you all. Remember to pray for your unworthy friend.

LETTER VII.

To Miss M****.

My dear Madam, March 22, 1763.

I GLADLY embrace the first opportunity that has offered of writing post-free since I was favoured with your last letter. It gives me great pleasure to hear from you; and, if our correspondence is made mutually profitable and pleasant, I trust we shall join in giving all the praise to him who hath taught us to lisp something of the gracious truths of his Gospel. He is pleased to hide these things from the wise and prudent, and to reveal them unto babes. We have, indeed, whereof to glory, but not in ourselves; the right hand

of the Lord has been exalted in our behalf; the right hand of the Lord has brought mighty things to pass. When we were utterly helpless and hopeless, he saw and pitied us, and bid us live. He did not cut us off in the midst of our sins, (as is the case of thousands,) but waited to be gracious; and when his hour was come, his time of love, he revealed himself as our mighty Saviour, he poured oil and wine into our wounds, he gave us beauty for ashes, the garments of praise for the spirit of heaviness; he opened our blind eyes, he unstopped our deaf ears, dispossessed the legion, and brought us to sit at his feet clothed and in our right minds. What a wonder of mercy is this, considered in itself! but much more if we think of the means by which it was effected; that in order to bring about this blessed change, that mercy and truth might meet together in our salvation, and the righteousness of God harmonize with the sinner's peace, the Lord Jesus, who was rich, humbled himself to become poor; to live an obscure and suffering life, in the form of a servant, and to die a shameful, painful, and accursed death, that we, through his poverty, might be made children and heirs of God; might receive grace to serve him here, and dwell with him in glory for ever. For this end he willingly endured the cross, and despised the shame, he hid not his face from shame and spitting, he gave his back to the smiters, his cheeks to them that plucked off the hair, he submitted to wear a crown of thorns, to be nailed by the hands and feet to the accursed tree, to endure the fiercest assaults of Satan, yea, to drink the full cup of the wrath of God when "it pleased the Father to bruise him," and to make "his soul an offering for sin!"

Oh! for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
Their Saviour's praises speak.

Yes, we will praise thee, dearest Lord,
Our souls are all on flame;
Hosanna round the spacious earth,
To thine adored name!

The apostle well knew the force of his argument to a believing soul, when he said, "I beseech you, there-"fore, brethren, by the mercies of God." Surely nothing can be more reasonable, than that we should live to him who thus died for us. Shall we, we who are redeemed from hell at such a price, shall we continue in sin? God forbid! Shall we not rather say, "The "love of Christ constraineth us" to devote ourselves, our all, to him alone; to abstain from all appearance of evil; to hate every false way, and to know, study, desire, and love nothing but Jesus Christ and him crucified, that we may feel the power of his resurrection, have fellowship in his sufferings, and be made conformable to his death.

What you observe of the way in which the Lord makes his precious promises food to his children's faith, namely, by inclining their hearts to watchfulness and diligence in all his appointed means, and enabling them to walk unspotted from the vanities and pollutions of the world, waiting for the consolations and teaching of his Holy Spirit, is, I hope, the very sense of my soul. The promises were not given to slacken our endeavours, but to animate us to earnestness. An evangelical dependence on the Lord for righteousness and strength, and an evangelical obedience to his commands, are well

suited to each other; they are, indeed, inseparable, and in equal proportion; where one declines, the other cannot flourish. Too many, as you say, are for separating what God has joined together. But let their mistakes humble and warn us, and show us the necessity of keeping close to the Lord. We must not presume; for our hearts are as deceitful as others. Yet we need not be terrified; for the Lord whom we serve is able to keep us from falling, and to preserve us from every evil. We live in dangerous times; the work of the Lord is greatly on the revival in many places, and therefore errors and offences abound; for where the good seed is plentifully sown, the enemy will always find means to sow his tares. But our Lord will keep his own children that wait upon him for strength and direction every day. He will give us to grow in grace, and in the knowledge of his truth; and by the words of his lips we shall be kept from the paths of the destroyer.

Let us further comfort ourselves with the prospect of a future time when every evil and infirmity shall cease. You know who hath said, "Surely I come "quickly." And do not our hearts echo to his words? Do not the Spirit and the bride agree? Yea, "Amen, "Even so come Lord Jesus." Come and put an end to our fears and failings. Come and deliver us from this scene of strife and confusion. We are weary of living in the tents of Mesech. We are weary of ourselves. Oh! we can hardly bear to pass day after day with such faint unworthy apprehensions of thy beauty and thy goodness. We are weary and ashamed of our holy things. So much coldness and wandering in prayer, in reading the word, in thy public ordinances, that we cannot but say,—Oh that I had wings like a

dove, that I might fly far away from this vain ensnaring world! When will this conflict cease! when shall all our tears be wiped away! when shall we see thee as thou art, and be formed into thy complete resemblance! Well, the time is short, and passing fast away. Hold out, faith and patience, a little longer, and he that shall come will come, and will not tarry. In the mean time, may we have grace to improve the present, as the only opportunity we can have of glorifying our Lord and Saviour in a sinful world. When we get safe home, we shall not think we have done and suffered too much by the way.

I am yours.

LETTER VIII.

To Miss M****.

Dear Madam, June 11, 1763.

SINCE my return from Yorkshire, I have had but little leisure to recollect all I have seen, and heard, and been partaker in, for near these two months past. These occasional opportunities are now at an end for a season; and my principal intercourse must be with him who is always near.—Oh! for grace to improve this high privilege aright; then I shall have no need to regret the defects or loss of creature-converse.

The Lord has led me to many pleasant streams; but I desire especially to rejoice in liberty to draw nigh to the fountain. Methinks my heart joins with the desire of those who said, "We would see Jesus." When we come to heaven, without doubt we shall find great plea-

sure in communion with the "general assembly of the "church of the first born;" but the very heaven of all will be to behold him who for our sakes was crowned with thorns and nailed to the cross. All the rest would be but poor company if he were absent. And thus proportionably I find it to be on earth. I delight in his people; but they can only profit me so far as I am enabled to see him in them, and to feel his presence in my own soul. My whole study and desire is comprised in this short sentence—"To walk with God"—to set the Lord always before me; to hear his voice in every creature, in every dispensation, ordinance, and providence; to keep him in view as my portion, sun, and shield; my strength, advocate, and Saviour. And all my complaints may be summoned up in this one—a proneness to wander from him. This is too frequently the case with me, I hardly know how or why. Through mercy, I am in a measure delivered from the love of this present evil world; the desire of my heart is towards God; I account his loving-kindness to be better than life, and esteem all his precepts concerning all things to be right, and just, and good. I do not even wish for a dispensation to admit any rival into my heart; he richly deserves it all, and I am willing and desirous to be his alone, and to be wholly conformed to him. Yet still I find the effects of a depraved nature; and notwithstanding all my struggles against inward and outward evil, I am too often carried away from the point of simple faith and dependence. The lively experience of a Christian is not hard to be described; neither is it hard to say much about it. But to feel what we say, to sit down under the shadow of the tree of life, to abide in Christ, to feed on him in my heart by faith with thanksgiving, this I find a rare attainment, easily lost, and not so soon

regained. I know enough of it to make me desirous of more, and yet so little, that I have frequent cause to cry out, My leanness, my leanness! and to lie low in the dust before God. A remaining root of pride and self-righteousness often springs up and interrupts my peace. Indeed, as to the ground of my hopes and acceptance, I am mercifully kept from doubts and fears; I trust in him who has wrought out a perfect righteousness for my justification, and has stretched out an everlasting arm for my salvation. I see the honour of the divine attributes effectually secured, and that God is not only merciful and good, but faithful and just, in saving an unworthy believing sinner. But what I want, is not only to expect a heaven hereafter, but to experience a heaven begun below, to live up to the privileges of the Gospel, to have enlarged desires after holiness, and those desires abundantly answered. I want more of the influences of the Holy Spirit, under his various characters, as the teacher, quickener, comforter, and sealer of the people of God. I want to know more clearly what the apostle desired for his friends in those two comprehensive prayers, Eph. i. 17—20, and iii. 16—19. How little do I understand of that height and depth, and breadth and length, he there speaks of! How faint are my ideas of the glorious hope of his calling, and the exceeding greatness of his mighty power! Well, blessed be God for the little I have; I trust it is an earnest of more; he has given me to hunger and thirst after righteousness, and he has said, I shall be filled. I remember the time when I was easy enough about these things; the language of my heart was, "Depart from me." Yea, I resisted his Spirit, despised his mercy, and counted the blood of the covenant an unholy thing. But, oh! he "was found "of me that sought him not." He passed by me, and

bid me live; he saved me in spite of myself; he would not give me up; he appeared in the hour of my distress, snatched the prey from the hand of the mighty, and delivered the lawful captive. And ever since, how good has he been to me! how gently has he led me! how often has he restored me when wandering, revived me when fainting, healed my breaches, supplied my wants, heard my prayers, and set up a seasonable standard against my enemies, when they have been coming in upon me like a flood! And even now he is with me, he is never weary of doing me good, and I believe he will be with me, even to the end, till at length he brings me home to his kingdom to be near him for ever. Hence, indeed, arises a great part of my grief, to think that I should be so cold, and barren, and unprofitable, under such amazing displays of undeserved love. O Lord, touch the rock, and cause the waters to flow; soften and inflame my heart, that I may at length become thy disciple indeed.

I trust you will continue to prize the means of grace, and to watch against every appearance of evil. Take heed lest either of you be hardened through the deceitfulness of sin. Beware of that worst of evils, spiritual pride. Pray earnestly for a deep sense of your own insufficiency. I did not throughly approve the question that was proposed concerning a power in ourselves, though I believe you understand it in a good sense; but let us beware of trusting in any other power than the power of Christ received continually by faith. I know carnal minds will abuse this principle, and so they will every other doctrine of the Gospel; but let it suffice us that he who knows us best has said, "Without me ye can "do nothing."

I am your affectionate and obliged servant.

LETTER IX.

To Miss M****.

Dear Madam, January 3, 1764.

IT is a time of trial among your friends here; nor have I wholly escaped. Mrs. N**** has kept her chamber more than ten weeks; and we see no present prospect of her recovery. Her complaint is a nervous fever, attended with a complaint in her head and stomach, which medicines seem insufficient to remove. Through mercy, her illness has not often risen to a very high degree; but continuing so long, it has rendered her very weak and feeble, so that sometimes she can hardly bear any one to walk across the room.

I sympathize for my friends, and I feel for myself. But, blessed be God, I do not mourn as those who have no hope. I know it is not an enemy hath done this. It is the Lord, who hath saved me out of all afflictions, he who gave me all my good things, he to whom I have surrendered myself and my all; he it is that hath laid this trial on me for my good. I believe it to be necessary, because he is pleased to appoint it; and, though at present it is not joyous but grievous, I trust that in the end he will cause it to yield the peaceable fruits of righteousness. I desire to submit to his will in all things; and though I feel the depravity of my nature too often, yet, upon the whole, he enables me to trust to him, and leave all in his hands. I pray that her health may be restored when he sees best, but especially that her sickness may be sanctified to both our souls. In this we hope and desire the concurrence of your prayers.

At such times as these, the unspeakable blessing of having a hope in God according to the Gospel, appears with double evidence. Faith in Jesus prepares us for every event. Though he put forth his hand, and seem to threaten our dearest comforts, yet when we remember that it is *his* hand, when we consider that it is *his* design, *his* love, *his* wisdom, and *his* power, we cannot refuse to trust him. The reluctance we feel is against our judgment; for we are sure that what he chooses for us must be best. Then, again, to think how much less our sufferings are than our sins have deserved; how many mercies we still enjoy on every hand, how much heavier burdens are the portion of many around us; to compare the present momentary affliction with the exceeding weight of glory which shall be revealed; to recollect that the time is short, the hour is swiftly approaching when the Lord shall wipe away all tears, and constrain us with wonder and joy to sing, "He hath done all things "well." Such considerations as these, together with the remembrance of what he suffered for us, are always at hand to compose our souls under troubles, and will be effectual according to the degree of faith. Our faith also is strengthened by affliction; we learn more of our own insufficiency, and the vanity of all things about us; and we discover more of the power, faithfulness, and nearness of a prayer-hearing God. Upon this ground Habakkuk could sit down and rejoice under the loss of all. He could look at the blasted fig-tree and the withered vine, see the herds and flocks cut off, and every creature-comfort fail; yet, says he, "I will rejoice in the "Lord, and joy in the God of my salvation." O the name of Jesus, when we can speak of him as ours; this is the balm for every wound, cordial for every care; it is as ointment poured forth diffusing a fragrancy through

the whole soul, and driving away the hurtful fumes and fogs of distrust and discontent!

I am affectionately yours.

LETTER X.

To Miss M****.

Dear Madam,

I AM afraid before this you have charged me with neglect and unkindness. I confess I have delayed too long, but can truly say, my affection for you and all my dear friends at Y———, remains unaltered and unabated. Let my various removals, and the necessary new engagements they have brought upon me, plead my excuse, especially as I have not been often faulty in this way; and I hope I shall not in future give you so just reason of complaint.

The Lord has at length brought me into the ministry according to my desire, and beyond my hopes placed me in a fruitful part of his vineyard, where his Gospel is known, loved, professed, and possessed by many. I have a large congregation, and a comfortable prospect of usefulness. This, I doubt not, will rejoice you, and stir you up to praise him on my behalf, and to pray for me, that I may devote my all to his service, and, in a deep sense of my own insufficiency, depend continually upon him for wisdom, strength, and grace, to help in time of need. I can justly ask this of you, as I am sure you have a constant place in my heart, and a frequent remembrance in my prayers.

I long to know how you go on: I hope comfortably. I hope you still find that the joy of the Lord is your strength, that his service is perfect freedom; that it is good to wait upon him, and that you daily enjoy his presence both in public and in private. Are you not often filled with admiration and love at the thought of his distinguishing grace in calling you out of darkness into light? And when you are enabled by faith to view Jesus as dying for sin, and now pleading for sinners before the throne, are not your hearts melted into godly sorrow, and inflamed with a holy zeal to hate every false way, and to cleave to him with full purpose of heart? These are sure signs that you are walking in the good old way, that you are interested in the blessings of the everlasting covenant, and you may be confidently assured, that he who has begun the good work in you will perform the same unto the day of Christ Jesus.

Many are the trials and exercises we must expect to meet with in our progress; but this one consideration outweighs them all, The Lord is on our side; and if he be for us, none can be against us to harm us. In all these things we shall be more than conquerors, through him that has loved us. Afflictions, though not in themselves joyous, but grievous, yet, when sanctified, are among our choice mercies; in due time they shall yield the peaceful fruits of righteousness; and even at present, they shall surely be attended with seasonable and sufficient supports. One great desire of the believer, is to understand the good word of God more and more; and one principal means by which we advance in this knowledge is, the improvement we are enabled to make of our daily trials. The promises are generally made to an afflicted state; and we could not taste their sweetness, nor experience their truth, if we were not some-

times brought into the circumstances to which they relate. It is said, "I will be with them in trouble;" but how could we know what a mercy is contained in these words, unless trouble was sometimes our lot? It is said to be the believer's privilege to glory in tribulation. But we never could know that this is possible without we had tribulation to glory in. However, this is matter of joy and glory indeed, to find peace and comfort within, when things are disagreeable and troublesome without. Then we are enabled to set to our seal, that God is true; then we learn how happy it is to have a refuge that cannot be taken from us; a support that is able to bear all the weight we can lay upon it; a spring of joy that cannot be stopped up by any outward events. A great part of the little we know of our God, his faithfulness, his compassion, his readiness to hear and to answer our prayers; his wisdom in delivering and providing, when all our contrivances fail; and his goodness in overruling every thing to our souls' good; I say, much of what we know of these things we learnt in our trials, and have therefore reason to say, It was good for us to be afflicted. And as the Lord has brought us safe through thus far, we have good ground to trust him to the end. We know not what is before us. Perhaps we may meet greater difficulties by and by, than we have ever yet seen; but if we keep in mind, who delivered us from the lion and the bear, we may face the Philistine also without terror. God will be with us, and strengthen us with strength in our souls. Only it is our wisdom to keep close to him, that when the evil day comes, we may have confidence before him in all our troubles. When afflictions overtake us in a careless frame, and find guilt upon the conscience, then they are doubly troublesome.

I am yours, &c.

LETTER XI.

To Miss M****.

My dear Sisters, July 20, 1768.

WE agreed to exchange a letter once in three months, but we both began in the same week: I have been waiting ever since for yours; and perhaps our letters may meet upon the road again. If so, we shall be still puzzled; but if you have not yet written, let me have an answer to this within one month, and then you may expect one from me about a quarter of a year afterwards. Indeed, some things I have lately engaged in will oblige me to drop a great part of my correspondence; but I cannot prevail with myself to give up yours, because, both present and absent, the Lord has helped and comforted me by you; and so long as I can remember some precious seasons I have enjoyed at Y————, so long will you have a peculiar place in my heart. However, you must not expect two for one.

I wish you could make it suit one, two, or all of you, (the more the better,) to come and see us at Olney. So I told you when I saw you; so I tell you again. I think you would like to spend a little time with us. Through mercy, we continue to go on very comfortably; our society has been enlarged by several additions; and all in general are in a thriving way. Soon after I returned from Yorkshire, I began to expound the Pilgrim's Progress in our meetings on Tuesday evenings; and though we have been almost seven months travelling with the pilgrim, we have not yet left the house

Beautiful; but I believe shall set off for the Valley of Humiliation in about three weeks. I find this book so full of matter, that I can seldom go through more than a page, or half a page, at a time. I hope the attempt has been greatly blessed amongst us; and for myself, it has perhaps given me a deeper insight into John Bunyan's knowledge, judgment, and experience in the Christian life, than I should ever have had without it.

The Lord is pleased to supply me still in public service, and to continue my acceptance, with his people. But with regard to what passes between him and my own soul, there is, for the most part, a very awful distance. I mourn under such a deadness and barrenness in secret duties, as I believe very few, who are in any measure alive, are exercised with. It puts me often to a stand, and affords the enemy a handle to present the most distressing doubts and fears as to my own state. I dare not plead in answer to his suggestions, that I must be right, because the Lord is pleased to assist and own me in the work of the ministry; because the apostle plainly supposes, a man may speak like an angel to others, and be but sounding-brass himself; may speak to good effect to them, and be himself a cast-away. But though I dare not rest upon this plea, the Lord affords me a better; and has been pleased to give me such a view of the all-sufficient righteousness of Jesus, and the certainty of the promises in Him, that these doubts seldom pierce more than skin-deep, and, at the bottom of my dry, complaining frames, he is pleased to maintain a stable peace. I trust I am safe; but I am sure I am not comfortable. I have every thing to make me so that this world can afford; but I hope the whole of this world would not satisfy me without the light of his countenance, and a more cheerful

ability to love, serve, and praise. For this I sigh, for this I pine. After all, he knows what is best for me, to humble the pride of my heart, and to maintain in me a spirit of dependence and self-abasement. Perhaps he sees I am not fit to be trusted with comforts, especially when my outward path is in all respects so very smooth. I hope his grace is in a measure with me, otherwise I should grow quite careless, or the evils I feel in my heart would break out to the observation of others; neither of which, I hope, is at present the case. To Him and not to me, be the praise; for if he did not hold me up continually, I am sure I should soon wofully fall.

I rejoiced to hear it was well with you: yes, it is well; you have a good Shepherd who is able to keep you from falling, and to supply all your wants, to shield you from all dangers, to feed you with heavenly manna and living water; and ere long you shall see his face without a veil, and shine like the sun in his kingdom for ever. May I not address you with the angel's salutation?—Hail ye who are highly favoured; the Lord is with you; blessed are ye among women. I need not tell you, that it becomes you to be deeply humbled; you know it and desire it. It becomes you likewise to be highly thankful. Complain not of crosses by the way; who was ever spiritually-minded without them? These are among the evidences that you are children; and the Lord will make a rich amends for all. Then we shall weep, we shall sin no more.

Your truly affectionate brother and servant.

LETTER XII.

To Miss M****.

Dear Madam, March 1, 1769.

I NOW write a little before the time appointed, lest some hinderance should again make you think me forgetful.

I was glad to find you were all living, as I had some apprehensions concerning Miss K****, and especially glad to find that you were all alive in the very best sense, even to God. We have need enough to mourn over our unfruitfulness; but let us remember that it is a special mercy of God, to be enabled to hold fast our profession. For we live in perilous times, when there are such dreadful falls of professors as might well shake and terrify us, if we were not, indeed, founded upon a rock. But the Lord knows them that are his, and he will keep them; yea, he teaches them to improve the miscarriages of others, as motives to stir them up to greater watchfulness, and to show them the necessity of crying daily to him, "Hold thou me up, and I shall be "safe." I suppose you have heard the unhappy case of *****, a man whom I loved as a friend, and honoured as an eminent believer: how often have his letters made me ashamed! his dreadful fall has affected me more than any thing of the kind I ever met with, since the Lord gave me acquaintance with his people. O, how great is the deceitfulness of the heart of sin, and Satan! How should the apostle's words be laid to heart, "Let him that thinketh he standeth, take heed

"lest he fall!" 1 Cor. x. 12. However, as I said, those who feel their weakness, whose dependence upon Jesus is Scriptural, such a dependence as makes them diligent in the use of appointed means, and desirous of being kept from the appearance of evil; these shall be preserved. That is a gracious and supporting promise, (to those who feel they can do nothing for themselves, are jealous over their own hearts, and see the snares that are continually spread for their feet,) which the Lord makes to all his faithful people, Rev. iii. 10. Alas! unless he vouchsafe to keep the city, the watchman waketh but in vain. But faith in his name and promise, gives us confidence and encouragement to aim at that watchfulness on our parts, to which his word exhorts us. The Lord does not keep his people by teaching them so to rest in the promises of his care, as to sit down secure and careless in themselves. But he preserves them from falling from him, by putting his fear in their hearts, by making them sensible of their dangers, and drawing them to come boldly to his throne of grace, that they may obtain mercy, and find grace to help in every time of need. And when his Spirit bears witness with our spirits, that we are thus looking to him in the way of duty, weak and unworthy as we are, we may triumph in his salvation, and be firmly persuaded, that neither the world nor Satan shall be able to separate us from his love. Great is the consolation provided for humble souls in what the Scripture declares concerning the power, grace, offices, faithfulness, and compassions of the Redeemer. These things are always equally true in themselves, but not always equally evident to us; for we cannot comfortably apply them, but in proportion as his Spirit is with us. It is

therefore wisely and mercifully appointed, that if we grow slack and careless, our comforts and peace should decline, that we may perceive in time that we are getting out of the right path, and cry to the Lord to restore us again. While those who are always alike, who can talk of assurance and perseverance while they are evidently indulging a trifling and careless spirit, and expect the promises will be accomplished in another way than that path of diligence, humiliation, and prayer which the Lord himself has marked out; these persons, I say, always give cause to fear, that they know very little of what they are talking about.

My paper is almost full, and all that I have written is quite beside my first intention. But it may not be the worse for that; I love to give up my heart and pen, without study, when I am writing. The Lord knows the state of my friends, their present temptations, &c. and I look to him to give me a word in season. Things with us are as usual. The great Shepherd is still pleased to guard our fold, so that the enemy has not yet been suffered to distract us with errors and divisions, nor has one turned back after having fully joined us. Our number increases every year, though not very fast. As to myself, I am much exercised with a deadness of spirit in secret, which makes me often groan. But, through grace, I can say, that as I never saw more of my own vileness, so, I think, I never saw Jesus more precious and desirable, or was more clearly sensible of the vanity of every thing without him, than I have of late. "*None* but Jesus," is my motto. All wisdom, righteousness, holiness, and happiness, which does not spring from and centre in Him, my soul desires to renounce.

May the Lord bless each of you with an abiding sense of his precious love, that your hearts may burn, and your lives shine! So prays yours, &c.

LETTER XIII.

To Miss M****

Dear Madam,

I DULY received your letter of the 15th of December, and am very willing still to include Mrs. H**** in our correspondence. I hope she finds in every change of life, that Jesus is still the same, gracious and precious to her soul; and my prayer is, that neither the comforts nor cares of a married state may damp the frame of her spirit towards him. The heart is deceitful, the world ensnaring, the enemy subtle and powerful; but we know who has said, "My grace is sufficient for "thee." He is able to keep us, not only safe as to the end, but also lively, faithful, and dependent by the way, in every circumstance and station to which his providence calls us.

I observe your last is written in a more complaining style than usual. Causes of complaint are, indeed, innumerable; but remember, "the joy of the Lord is "your strength." Be not surprised that you still find the effects of indwelling sin—it must and will be so. The frame of our fallen nature is depraved throughout, and, like the leprous house, it must be entirely demolished, and raised anew. While we are in this world, we shall groan, being burdened. I wish you to long and breathe after greater measures of sanctification; bu

we are sometimes betrayed into a legal spirit, which will make us labour in the very fire to little purpose. If we find deadness and dryness stealing upon us, our only relief is to look to Jesus—to his blood for pardon —to his grace for strength; we can work nothing out of ourselves. To pore over our own evils will not cure them; but he who was typified by the brazen serpent is ever present, lifted up to our view in the camp; and one believing sight of him will do more to restore peace to the conscience, and life to our graces, than all our own lamentations and resolutions.

Further, we must expect changes. Were we always alike, we should dream that we had some power or goodness inherent in ourselves; he will therefore sometimes withdraw, that we may learn our absolute dependence on him. When this is the case, it is our part humbly to continue seeking him in his own appointed means, and patiently to wait his promised return. It is a point of great wisdom to know our Gospel liberty, and yet not to abuse it; to see that our hope stands sure and invariable, distant from all the changes we feel in our experience, that we are accepted, not because we are comfortable or lively, but because Jesus has loved us, and given himself for us; and yet, at the same time, to be longing and thirsting for the light of his countenance, and a renewed sense of his love upon our hearts. Two things we should always guard and pray against; that the knowledge of our acceptance may not make us secure and careless, and likewise, that our endeavours after conformity to his revealed will, may not subject us to a spirit of bondage. The apostle, who well knew the nature of our warfare, exhorts us to "rejoice in the Lord ALWAYS." He knew what conflicts we should meet with from afflictions, im-

perfections, temptations, and desertions: yet he says, *always;* which can only be practised by those who see and keep in mind that they are complete in Christ; that he is all in all to them; their righteousness, wisdom, and strength; their sun and shield; their friend and representative before the throne; their shepherd and their husband. If I may speak my own experience, I find that to keep my eye simply upon Christ, as my *peace*, and my *life*, is by far the hardest part of my calling. Through mercy he enables me to avoid what is wrong in the sight of men, but it seems easier to deny self in a thousand instances of outward conduct, than in its ceaseless endeavours to act as a principle of righteousness and power.

John Bunyan, in his advanced years, took notice of the abominations that had still too much place in his heart; one of them was, he says, a secret cleaving to the covenant of works. I am sure this is no small abomination in a believer; but, alas! it cleaves as close to me as my skin, and costs me many a sigh.

I am yours, &c.

LETTER XIV.

To Mrs. H****.

Madam, Sept. 21, 1770.

AS the engagements you lately have entered into, have not separated you from each other, I can as formerly, write to you both at once. I should be glad to hear that the third in our correspondence was as comfortably settled in H——— likewise. However, I beg you

will mention my love to her when opportunity offers, and tell her, that I hope to be always mindful of her. Your being both removed from Y——— must doubtless be a great trial to her; but I trust she will find an all-sufficient God always near, to make good every change and every loss.

I congratulate Mrs. C**** on her marriage, and Mrs. H**** on the Lord's goodness in preserving her life, and giving her a living child; for the rest I may speak to you without distinction. The grace of God enabled you both to walk honourably in single life; I trust the same grace will enable you to adorn your profession in the married state. I need not tell you, that both the sphere of your comforts and your trials is now enlarged. Your opportunities for usefulness will be increased; so likewise will the snares and temptations in the path of duty. I take it for granted that you are very happy, that you are united to your husbands, not only by marriage, but by mutual affection, and, what is better still, by mutual faith; and that, as you sought the Lord's direction before the connexion was formed, so you came together evidently by his blessing. What then shall I say to you? Only, or chiefly this—Beware of being too happy—beware of idolatry. Husbands, children, possessions, every thing by which the Lord is pleased to afford us content or pleasure, are full of snares. How hard is it to love a creature just as we ought; and so to possess our temporal blessings as neither to overvalue nor undervalue them! How rare is it to see a believer go on steadily, and in a lively, thriving spirit, if remarkably favoured with prosperous circumstances! It is hard, but it is not impossible: impossible, indeed, it is to us; but it is easy to Him who has said, "My grace is sufficient for you." My desire is,

that you may be both witnesses of the Lord's faithfulness to this his good promise. I wish you health, peace, and prosperity ; but above all, that your souls may prosper; that you may still prefer the light of God's countenance to your chief joy; that you may still delight yourselves in the Lord; be daily hungering and thirsting after him, and daily receiving from his fulness, even grace for grace; that you may rejoice in his all-sufficiency, may taste his love in every dispensation; that every blessing of his common providence may come to you as a fruit and token of his covenant love; that the frame of your spirits may be heaven-ward, your conduct exemplary, and your whole conversation may breathe the meekness, simplicity, and spirituality which become the gospel of Christ. I have strong confidence in the Lord for you, my dear friends, that it shall be even thus—And it will rejoice my heart to hear that it is so.

However the Lord may be pleased to indulge us with comforts and mercies here, still this is not,—cannot be our rest. Indwelling sin, the temptations of Satan, changing dispensations, and the vanity which is inseparably entwined with every earthly connexion, will more or less disturb our peace. But there is a brighter world, where sin and sorrow can never enter; every moment brings us nearer to it:—then every imperfection shall cease, and our best desires shall be satisfied beyond our present conceptions:—then we shall see him whom having not seen we love: we shall see him in all his glory, not as now, through the medium of ordinances, but face to face, without a veil, we shall see him so as to be completely transformed into his perfect image. Then likewise we shall see all his redeemed, and join with an innumerable multitude of all nations, people, and

languages, in singing the triumphant song of Moses and the Lamb for ever! Then we shall look back with wonder on all the way the Lord led us through this wilderness, and shall say, "He hath done all things well." May this blessed hope comfort our hearts, strengthen our hands, and make us account nothing dear or hard, so that we may finish our course with joy. Pray for us; and believe me to be

Your affectionate friend and servant.

LETTER XV.

To Mrs. C****.

My Dear Madam, May 2, 1771.

I SPENT about five weeks at London lately, which has occasioned me to delay answering your letter something longer than usual. But I have not forgotten you. The change of your situation will probably change the methods of Satan in his unwearied attempts to disturb the peace of those who love the Lord; for he knows how to suit himself to our circumstances, whatever they be.

It may likewise draw forth the weakness of indwelling sin, in ways different from your former experience, and give you new views of the evil and deceitfulness of the heart. But, as I trust you had an eye to the word, Spirit, and providence of God, when you entered into the marriage relation, and sought his blessing by repeated prayer, you need not fear but his grace will be sufficient for you. The more the Lord blesses you in outward things, the more sensible you will be, (if your heart is kept alive,) that true happiness is only to be found in himself; for sin and vanity are closely connected with every thing

beneath the skies. In this view I trust he will enable you to number your crosses among your mercies, as necessary to keep your soul from cleaving to the dust, and to quicken your prayers and desires heaven-wards. Our necessary connexions in this life, especially those which are most pleasing, are attended with many snares. May the Lord keep you sensible of the danger, that you may be continually crying, " Hold thou us up, and then " we shall be safe ;" and be watchful against the first appearances of a decline in the power of the life of faith. I am, however, fully persuaded that a due attention to the concerns of our relative duties and callings in this world, can never be properly hinderances to us, in walking with God. These things may require some of our thoughts, and much of our time ; but if we can manage them in obedience to his will, and with a reference to his glory, they are then sanctified, and become religious actions. And I doubt not but a believer, acting in a right spirit, may be said to worship God in the shop or kitchen, no less than when waiting on him in his ordinances. But he must teach us to do this, for we have no sufficiency of ourselves ; yea, he must teach us and strengthen us continually, for we cannot live by past experience, without a new supply of grace from hour to hour : and this he has promised. See Isa. xxvii. 3. It is not the action, (if lawful,) but the spirit with which it is performed, that the Lord regards. We are naturally desirous to do some great thing ; but all the law is fulfilled, evangelically, by love. And a person called by providence to sweep the streets, if he does it to the Lord, performs as acceptable a service as another who should preach the Gospel to thousands. As to cares and anxieties, which are unnecessary, and therefore sinful, you will not be wholly without them while there is any unbe-

lief and sin remaining in the heart. Your great mercy will be to be humbled for them, and to take occasion from all that you feel amiss, to adore the free grace of God, to rejoice in the perfect work, boundless compassion, and prevailing intercession of Jesus. He knows our frame, and remembers that we are but dust. And though many evils arise in our hearts which are new to us, they are not new to him. He knew what we were, and what we should be, before he called us; and yet it pleased him to make us his people.

I am sorry to hear that you have uneasinesses and differences in your church; for, through mercy, I wish well to all the Lord's assemblies without respect to names and parties. I shall be glad to hear that the Healer of breaches is pleased to settle you comfortably again. In the mean time, I trust you will account it a privilege that you live in a place where the preaching of the Gospel is not confined to one denomination. I bless God, we are still favoured with peace here. May we prize it: it is that to the soul, or to a church, which health is to the body. There may be life, but there can be no comfort without it. While Satan can prevail to break a people's peace, there is usually a full stop put to edification. There may be preaching, and hearing, and praying; but every thing will be weak and languid. For the Holy Spirit, whose emblem is the peaceful dove, will not dwell in the midst of strife and contention. Nay, it is an awful token that he is withdrawn already, when these evils are greatly prevalent. When ordinances are powerful, and both ministers and people taste that the Lord is gracious, things may arise, through human infirmity and Satan's subtlety, to threaten the continuance of peace; but then it will be as at the breaking out of a fire, where every one exerts himself to extinguish

it before it can get to a head. We have many combustibles, and the enemy will throw sparks upon them to set all in a flame; but happy they who so value peace, as to be willing to give up any thing but truth to preserve it. We join in love to you both. Pray for us.

I am affectionately yours.

LETTER XVI.

To Mrs. C****.

Dear Madam, Feb. 14, 1772.

I FIND by the date of your last, that I have not been so punctual to the time of answering as formerly. Indeed, business of one kind or another so grows on my hands, that I am in arrears to many.

I hope the Lord, who has mercifully given you children, will enable you to bring them up in his fear, and accompany your endeavours with his blessing; and make them in due time partakers of his grace, that they may know and love the Lord God of their parents.

Your warfare, it seems, still continues; and it will continue while you remain here. But he is faithful who has promised to make us more than conquerors in the last conflict—then we shall hear the voice of war no more for ever. Whatever we suffer by the way, the end will make amends for all. The repeated experience we have of the deceitfulness of our own hearts, is a means which the Lord employs to make us willing debtors to his free grace, and teach us to live more entirely upon Jesus. He is our peace, our strength, our righteousness, our all in all. And we learn from day to day, that though

diligence and watchfulness in the use of appointed means is our part, yet we are preserved in life, not by our care, but his. We have a watchful Shepherd who neither slumbers nor sleeps; his eyes are always upon his people; his arm underneath them: this is the reason that their enemies cannot prevail against them. We are conscious to ourselves of many unguarded moments, in which we might be surprised and ruined, if we were left without his almighty defence. Yea, we often suffer loss by our folly; but he restores us when wandering; revives us when fainting; heals us when wounded; and, having obtained help of him, we continue to this hour; and he will be our guard and guide even unto death. He has delivered, he does deliver; and in him we trust that he will yet deliver us.

We have had but few alterations at ———, since my last; only that of late the Lord has been pleased to give his word a more convincing power than for some time before. We have had several awakened within these few months, who appear to be truly in earnest. Upon the whole, though we have many causes of humiliation, I hope it is with us in some measure according to that pleasing description, Acts ix. 31. Help us to praise the Lord for his goodness to us.

As to myself, there is little variation in my path. The law of sin in my members distresses me; but the Gospel yields relief. It is given me to rest in the finished salvation, and to rejoice in Christ Jesus as my all in all. My soul is athirst for nearer and fuller communion with him. Yet he is pleased to keep me short of those sweet consolations in my retired hours which I could desire. However, I cannot doubt but he is with me, and is pleased to keep up in my heart some sense of the evil of sin, the beauty of holiness, my own weak-

ness, and his glorious all-sufficiency. His I am, and him I desire to serve. I am, indeed, a poor servant; but he is a gracious Master. O! who is a God like unto Him, that forgiveth iniquity, and casteth the sins of his people into the depths of the sea. I shall not always live thus—the land to which we are going is far different to this wilderness through which he is now leading us. Then we shall see his face, and never, never sin.

If either of you or yours should come towards London, we shall be glad to see you; but, if not here, we hope to meet in glory. There is but little probability of my seeing you in Yorkshire. We may meet however at present, I hope we do, at a throne of grace. I intreat a frequent remembrance in your prayers, both of me and mine. This is the best proof we can give of our love to our friends, to bear them upon our hearts before the Lord. Afford me this, and I will pay you in kind as the Lord shall enable me.

Yours in the best friendship.

LETTER XVII.

To Mrs. C****.

My dear Friends, June 5, 1776.

I MIGHT apologize for my long silence, but you set me the example; so let us exchange forgiveness. You are busy; and I can assure you I have but little leisure. However, I can say with you, that my regard remains. I still remember with pleasure past times in which we have taken sweet counsel together; and I look forward

to the happy period of all interruptions, when I trust we shall meet to spend an everlasting sabbath in praise to Him who has loved us, and washed us from our sins in his blood.

Mrs. N**** and I are still, by the Lord's mercy, spared to each other. She joins me in love to you both, and to your husbands. We are not only spared, but highly favoured with health, peace, and an abundance of temporal mercies. I am still supported, and in some measure owned, in the pleasing service of preaching the glorious Gospel to my fellow-sinners; and I am still happy in an affectionate, united people. Many have been removed to a better world, but others have been added to us; so that I believe our numbers have been rather increased than diminished from year to year. But most of our old experienced believers have finished their course, and entered into their rest. Some such we had, who were highly exemplary and useful ornaments to their profession, and very helpful to the young of the flock. We miss them; but the Lord, who has the fulness of the Spirit, is, I hope, bringing others forward to supply their places. We have to sing of abounding grace, and at the same time to mourn over the aboundings of sin; for too many in this neighbourhood have resisted convictions so long, that I am afraid the Lord has given them up to hardness of heart; they are either obstinately determined to hear no more, or sit quietly under the preaching, and seem to be sermon-proof. Yet I hope and pray for a day of power in favour of some who have hitherto heard in vain. Blessed be God, we are not without some seasons of refreshment, when a sense of his gracious presence makes the ordinances sweet and precious. Many miracles he has wrought among us in the twelve

years I have been here. The blind see, the deaf hear, the lepers are cleansed, and the dead are raised to spiritual life. Pray for us that his arm may be revealed in the midst of us.

As to myself, I have had much experience of the deceitfulness of my heart, much warfare on account of the remaining principle of indwelling sin. Without this experience I should not have known so much of the wisdom, power, grace, and compassion of Jesus. I have good reason to commend him to others, as a faithful Shepherd, an infallible Physician, an unchangeable Friend. I have found him such. Had he not been with me, and were he not mighty to forgive and deliver, I had long ago been trodden down like mire in the streets. He has wonderfully preserved me in my outward walk, so that they who have watched for my halting have been disappointed. But He alone knows the innumerable backslidings, and the great perverseness of my heart. It is of his grace and mercy that I am what I am; having obtained help of him, I continue to this day. And He enables me to believe that he will keep me to the end, and that then I shall be with him for ever.

I hope your souls prosper, and that all the comforts, employments, cares, and trials of life, are sanctified by his blessing, to lead you to a more immediate dependence upon himself; that he enables you to glorify him in your families and connexions, and conforms you to his image, in love, spirituality, meekness, and resignation. Many things must be attended to in their places; but O the blessing of being taught to do and to bear all things for his sake! The life of faith is, to be continually waiting on him, receiving from him, rendering to him, resting in him, and acting for him. In every

other view the present state is vanity and vexation of spirit. But when the love of Jesus is the leading and constraining motive of our conduct, the necessary business of every day, in the house, the shop, or the field, is ennobled, and makes a part of our religious worship; while every dispensation of Providence, whether pleasant or painful to the flesh, is received and rested in as an intimation of his will, and an evidence of his love and care for us. Happy they who do not stop short in names, forms, and notions, but are desirous of knowing what effects such a gospel as we profess is capable of producing in the spirit and conduct of those to whom it comes, not in word only, but in the demonstration and power of the Holy Ghost.

I commend you and yours to the Lord. I shall always be glad to hear from you; and remain your affectionate friend and servant.

LETTER XVIII.

To Mrs. C****.

My dear Friend, June 12, 1779.

YOUR last letter was long in coming; but I have deprived myself of all right of complaining by the slowness of my answer. You plead want of time; allow me to plead the same. During the first years of our correspondence you had no family, and I had few engagements, compared to what I have had since. As we grow older, connexions and businesses multiply, while, alas! for my part, my ability to attend to the many things which call upon me, seems rather to decline.

My regard for you still subsists, and I use you no worse than I am constrained to use many others whom I have long and dearly loved, and who have equal reason to say I am become a poor correspondent.

For three years past Mrs. N**** has experienced much ill health; and this alone has abridged me of many of those hours which I used to employ in writing to my friends. Of late she has been better upon the whole, but seldom comfortably well for many weeks together. But in the course of these trials we have had much experience of the Lord's goodness and compassion; and I have found him, and still find him, a God hearing prayer, a very pleasant help in time of trouble. She joins with me in love to you both, to Mrs. H****, and my other friend at Y———, whose name used to stand with yours, and of whom I have heard nothing for a long time.

The life of leisure you once had is now changed for the care of a family. It is an honourable and important charge. I hope the Lord continues to bless you in it; and that you have comfort in seeing your children grow up like olive plants about your table. May he give you wisdom and success in your attempts to bring them up for the Lord; that in due time you, and the children he has given you, may appear together at his right hand.

As to myself, though I have now entered the sixteenth year of my ministry here, and have almost finished the fifty-fourth of my life, my health and strength, through his blessing, continue firm; and through his mercy I feel myself no more weary in his service, or weary of it, than at first. I have comfort in the flock he has committed to my care: I have seen many of them depart in peace, and I rejoice to think

they are safely housed out of the reach of storms. He has from time to time raised up others to supply their places, and in general they walk agreeably to the Gospel, in peace among themselves, and united in affection to me. I speak of the serious people chiefly. Multitudes in the town are mere hearers; and some will not hear at all. But all behave civil, and give me no other trouble than that which I ought to feel most sensibly, a concern for their precious souls, that when the light of the Gospel shines around them, there should be so many who prefer darkness to light, because their deeds are evil.

Every year, and indeed every day, affords me new proofs of the evil and deceitfulness of my heart, and of my utter insufficiency to think even a good thought of myself. But I trust in the course of various exercises, I have been taught more of the power, grace, and all-sufficiency of Jesus. I can commend him to others, not from hearsay but from my own experience. His name is precious; his love is wonderful; his compassions are boundless. I trust I am enabled to choose him as my all, my Lord, my strength, my Saviour, my portion. I long for more grace to love him better; for, alas! I have reason to number myself among the least of saints and the chief of sinners.

I am yours.

TWENTY-ONE LETTERS

TO

MR. AND MRS. W****.

LETTER I.

To Mr. W****.

Dear Sir, Jan. 25, 1766.

YOU, (and consequently Mrs. W****, for you cannot suffer alone,) have lately been in the furnace, and are now brought safely out. I hope you have much to say of the grace, care, and skill of the great Refiner, who watched over you; and that you have lost nothing but dross. Let this experience be treasured up in your hearts for the use of future times. Other trials will come: but you have found the Lord faithful to his promise, and have good encouragement to trust him again. I would take the liberty to address myself particularly to dear Mrs. ****, upon a theme my heart is well acquainted with. You know your weak side; endeavour to set a double guard of prayer there. Our earthly comforts would be doubly sweet, if we could but venture them without anxiety in the Lord's hands. And where can we lodge them so safely? Is not the first gift, the continuance, the blessing which makes them pleasing, all from him? Was not his design in all this that we should be happy in them? How then can we fear that he will threaten them, much less take them away, but with a

view to our further benefit? Let us suppose the thing we are most afraid of actually to happen. Can it come a moment sooner, or in any other way than by his appointment? Is he not gracious and faithful to support us under the stroke? Is he not rich enough to give us something better than ever he will take away? Is not the light of his countenance better than life and all its most valued enjoyments? Is not this our time of trial, and are we not travelling towards a land of light?—Methinks when we view things in the light of eternity, it is much the same whether the separating stroke arrives at the end of seven or seventy years; since, come when it will, it must and will be felt; but one draught of the river of pleasure at God's right hand will make us forget our sorrows for ever; or the remembrance, if any, will only serve to heighten our joys.—Further, what life did he lead whom we call our Master and our Lord? Was not he a man of sorrows and acquainted with grief? has he marked out *one* way to heaven with his painful footsteps, and shall we expect, or even wish to walk in *another?* With such considerations as these, we should endeavour to *arm* our minds, and pray to the Lord to fix a sense of them in our hearts, and to renew it from time to time; that when changes are either feared or felt, we may not be like the people of the world, who have no hope, no refuge, no throne of grace, but may be enabled to glorify our God in the fire, and give proof that his grace is sufficient for us in every state. It is neither comfortable for ourselves, nor honourable to our profession, to start at every shaking leaf. If we are sensible of this, mourn over our infirmities before the Lord, and faithfully strive in prayer against the fear that easily besets us; he can, and he will, strengthen us with strength in our souls, and

make us more than conquerors, according to his sure promise.

A proneness to idolatry is our bosom sin: I have smarted for it. I dare not say I am cured; yet I would hope the Lord's wonderful interchange of comforts and chastisements have not been wholly lost upon me, but have been accompanied with some measure of his sanctifying grace. At present, that is, ever since my settlement at ———, I have been favoured with an interval of ease. I never had so long and general an exemption from sharp trials. When I consider and feel what I am, I am amazed at his forbearance. Surely I deserve to be visited with breach upon breach. But his compassions are infinite. Yet I must not expect to have always fair weather in a changeable world. I would desire neither to presume that my mountain stands strong, nor yet to afflict myself with needless apprehension of what a day may bring forth. O that I could improve the present, and cheerfully commit the future to him who does all things wisely and well, and has promised that all shall work together for good!

I am, dear Sir,

Your very affectionate and obliged servant.

To Mrs. W****.

LETTER II.

My dear Madam, March 8, 1766.

WHEN I sent you my well-meant, though free, advice in my last letter to Mr. ****, I was little aware how soon I should be called to practise my own lesson.

However, upon trial, I can confirm what I then said, and assure you, upon new and repeated experience, that the Lord is good, a strong hold in the day of trouble, and he knoweth them that put their trust in him. The Lord has been pleased to put us in the fire; but, blessed be his name, we are not burnt. O that we may be brought out refined, and that the event may be to the praise of his grace and power! Mrs. **** was taken ill, on Monday the 24th of February; and from that till last Wednesday was a sharp season. But let me not forget to tell you, that this visitation was accompanied with spiritual supports both to her and to myself. I hope we may say, the Lord drew near in the day of distress, and gave us some degree of peaceful resignation to his will. Yet the evil heart of impatience and unbelief had room to show itself, (I speak for one,) and I have the greatest reason to lie ashamed in the dust, and cry, "Unclean, unclean." But truly God is good; he considers our frame; he remembers we are but dust: he delighteth in mercy, and therefore we are not consumed.

I believe the Lord gave our dear people a remarkable tenderness of spirit to sympathize with us, and to strive in prayer as one man in our behalf. O! what a privilege is it to be interested in the prayers of those who fear the Lord!—James, v. 15. I hope I shall consider her recovery in this view—as the effect of fervent prayer. May it likewise prove an occasion of much praise to a prayer-hearing God.

May my soul learn by what I have lately felt, and may you and yours learn at a cheaper rate, to keep closer to the Lord than ever. After all, this is but a reprieve: separation, sooner or later, must take place. The day must come when all creature-comforts shall

vanish. And when we view things in the light of eternity, it seems comparatively of small moment whether it is this year or twenty years hence. If we are interested in the covenant of grace; if Jesus is our beloved, and heaven our home; we may be cast down for a little season, but we cannot be destroyed; nay, we shall not be overpowered Our faithful God will surely make our strength equal to our day; he that has delivered, and does deliver, will deliver to the end; and it will not be long before he will wipe away all tears from our eyes. Therefore let us not fear: whatever sufferings may be yet appointed for us, they shall work together for our good; and they are but light and momentary in comparison of that exceeding and eternal weight of glory to which we are drawing nearer every hour.

Well, the day is coming when all the Lord's people who are scattered abroad, who praise him in different ages and different languages, shall be collected together and stand with one heart, consent, and voice before the throne. O the glorious assembly! how white are their robes, how resplendent their crowns, how melodious their harps! Every hour the chorus is augmented by the accession of fresh voices; and ere long we hope to join them. Then shall we remember the way by which the Lord led us through this dark wilderness; and shall see that all our afflictions, our heaviest afflictions, were tender mercies, no less than our most pleasing comforts. What we shall then see, it is now our privilege and duty to believe.

Believe me to be, dear Madam,

Your most affectionate and obliged servant.

LETTER III.

To Mrs. W****.

Very dear Madam, July 24, 1766.

I AM truly glad that Mr. **** and you go on comfortably. For so I trust you do upon the whole, notwithstanding the incidental workings of unbelief and temptation. These, like fits of the tooth-ach, though troublesome, are not mortal; and only give us painful but necessary conviction of the need we have of a compassionate and almighty Physician. They are like winds to the trees, which threaten to blow them quite down, but in reality, by bowing them every way, loosen the ground about them, circulate the sap, and cause them to strike their roots to a greater depth, and thereby secure their standing. If a tree were to grow all upwards, and the roots not to enlarge in proportion to the branches, it would be laid flat upon the ground by the first storm. It is equally unsafe for a believer to be top-heavy; and therefore the Lord suits and changes his dispensations, that, as they increase in gifts, knowledge, judgment, and usefulness, they may grow downwards likewise, and increase in humility. Since we have been enabled to put ourselves in his hands, let us stand to our surrender, and leave him to carry on his work in his own way. It is a commonly received maxim, that if short-sighted, feeble man were to have the distribution of the weather, we should have but poor harvests. But, indeed we are as well qualified to direct and manage the seasons of the year, as we are to prescribe what dispensa-

tions are most proper to promote the growth of grace in our souls. Rejoice, therefore, my dear friends, that ye are God's husbandry. The early and the latter rain, and the cheerful beams of the Sun of Righteousness, are surely promised to ripen your souls for glory;—but storms and frosts likewise are useful and seasonable in their places, though we perhaps may think we could do better without them. In our bright and lively frames, we learn what God can do for us; in our dark and dull hours, we feel how little we can do without him; and both are needful to perfect our experience and to establish our faith. At one time we are enabled to rejoice in God; at another we are seeking after him sorrowing: these different seasons are equally good in their turns, though not eqally comfortable; and there is nothing we need fear but security, carelessness, and presumption. To think ourselves rich and increased with goods, or to suppose we are safe a moment longer than while depending upon Jesus, would be dangerous. Let us pray the Lord to keep us from such a mistake; and, as to the rest, we shall do well. Let us be faithful and diligent in the use of all appointed means, especially in secret exercises, and then leave him to lead us as he pleaseth; and, though our path should lie through the fire or through the water, we may trust his power and love to bring us safely through, and at last to fix us in a wealthy place, where our warfare and tears shall cease for ever.

I am, dear Madam,

Your very affectionate and obliged servant.

LETTER IV.

To Mr. W****.

My dear Sir, July 9, 1767.

I CONGRATULATE you on that comfortable declaration, "We have an Advocate with the Father, Jesus "Christ the righteous, who now appears in the presence "of God *for us.*" An awful cause we had to manage in the court of heaven; and when we expected to be asked, what we could say, that judgment should not be given and executed speedily against us, we were dumb and without plea. We could not deny the fact, or offer the least amends. We could neither stand nor flee. But since Jesus has been pleased to take our affairs in hand, how are appearances changed! The law is fulfilled, justice satisfied, and heaven opened to those who were upon the brink of despair and destruction. And Jesus did not plead for us once only, but he "ever "liveth to make intercession for us." Let us then take courage. That word *uttermost* includes all that can be said: take an estimate of sins, temptations, difficulties, fears, and backslidings of every kind, still the word *uttermost* goes beyond them all. And since he ever liveth to make intercession, since he is the righteous one who is always heard, since his promise and compassions are unchangeable, may his spirit enable us to apply the conclusion without wavering to our soul's comfort, that he is indeed able, and willing, and determined, to save us even to the uttermost.

This point being comfortably settled, that he will

neither cast us off himself, nor suffer any to pluck us out of his hands, but that he will surely bring us, through fire and through water, to the wealthy place his love has provided for us; the next important inquiry is, since we may hope for heaven at the end, how may we attain as much of heaven by the way, as is possible to be hoped for in this defiled state of things? Do we indeed, through grace, hope to live with Jesus hereafter? then surely we desire to walk with him here. When I speak of walking with Jesus, my idea is helped by considering how it was with his disciples. They lived in his presence; while he staid in a place, they staid; and when he removed, they went with him. Having him thus always near, always in view, the sight of him undoubtedly gave a composure to their whole behaviour, and was a check upon their eyes, their tongues, and their actions. Again, when they had difficulties and hard questions upon their minds, they did not puzzle themselves with vain reasonings; when they were in want, they looked to him for a supply; and when in danger, though liable to fear, yet recollecting that he was with them, they little doubted of deliverance. Now I want a faith that shall in these respects be the evidence of things not seen; I mean, to have such an abiding, experimental conviction of his nearness and presence as if I actually saw him. Surely if he were now upon earth, and I expected a visit from him this afternoon, my heart would bound at the thought. With what a mixture of joy and fear should I open the door to receive him! How cautious should I be, not to do or say any thing that might grieve him, and shorten his stay with me! and how gladly, if he gave me leave to speak, should I catch the opportunity of telling him *all!* Surely I should be unwilling to let him go till he

had healed my breaches and renewed my strength; till he had taught me better how to serve him, and promised to support and own me in his service; and if I heard him say, with an audible voice, "Though they fight "against thee, they shall not prevail, for I am with thee "to deliver thee," I should be ready to bid adieu to fear and to triumph in the Psalmist's language, "Though "an host should rise against me, *in this* will I be con- "fident." But, alas, my unbelieving heart! are these things not true, even at present? Is he not as near and as kind? Have I not the same reasons and the same encouragement to set him always before me, and to tell him my wants, my fears, and my dangers, as if I saw him with my bodily eyes? From hence it appears with what propriety the Christian life is called the life of faith, and from hence likewise it too plainly appears, that though I am by office called to teach others, I have need to be taught myself the first and plainest principles of my profession. Lord increase my faith.

I am, with great sincerity, dear Sir,

Your most obliged and affectionate servant.

LETTER V.

To Mr. W****.

Dear Sir, October 2, 1767.

IT is because I love you that I rejoice to think you are in the Lord's hands, and that I desire to leave you there. Happy is the state of a believer; to such, all things are for good. Health is a blessing, a great mercy, enabling us to relish the comforts of life, and to

be useful in our generations; and sickness is a great mercy likewise to those who are interested in the covenant; for it is and shall be sanctified to wean us more from the present world, to stir up our thoughts and desires heaven-ward, to quicken us to prayer, and to give us more opportunity of knowing the sweetness and suitableness of the promises, and the power and wisdom of a promise-performing God. Troubles have many uses when the Lord is pleased to work by them for the good of his children, and are necessary upon this account, amongst others, that we should miss the time, relish, and meaning of a great part of the Bible without them. I hope the Lord blesses you both with a measure of submission to his will, confidence in his love, and then, with respect to other things, you will say, All is well: uncertainty and brevity are written upon all below; therefore may we be enabled both to weep and rejoice as those who know we shall do neither very long here. By the Lord's goodness, it is appointed both for you and for us to have more temporal happiness in possession than the greatest part of mankind have in idea, and yet our best here would be a poor *all*, it it was indeed our *all*. We should be thankful for present things; but, O what great thankfulness for spiritual blessings, for pardon, peace, and eternal life! Our gourds must one day wither; but our portion will be ours for ever. Jesus, the fountain, will be full, when every creature-stream will be dried up. Such discoveries of his presence as we have a warrant to pray for here, are sufficient to comfort us under all the pains, losses, and trials we can feel or fear; but still it will not appear by all that he will give or show us in the present life, what we shall be when we see him as he is, and are made perfectly like him. O! then let us rejoice in the Lord,

and welcome every dispensation, knowing and believing that all we receive is conveyed to us by infinite love and unerring wisdom.

B**** A**** has been sick nigh unto death; we know not well how to spare her, as she is very useful in her situation, and has been often made, (though without her intending or observing it,) a teacher to me. The Lord has heard prayer on her behalf, and she is raised up again. I look upon our old believers here, as misers look upon their gold, with a mixture of pleasure and pain. I am daily apprehensive some of them will be called home; but I long and pray that, before they are removed, others may be raised up to supply their places. I wish I had it more at heart. The work seems, (so far as it comes under my knowledge,) much at a stand as to new awakenings and conversions. I trust you will pray for us, that the arm of the Lord may be revealed. Things go on comfortably in our society: I can see some grow; and I think there are few of them with whom I am not better satisfied than with myself. My coldness and stupidity when I am retired out of sight is amazing. Blessed be the Lord, I hope I can say, it is burthensome, and robs me of much of the comfort I might otherwise enjoy in the many blessings the Lord affords me. But why should I weary you with my complaints? Let us turn our thoughts to Jesus. In him we have peace, wisdom, righteousness, and power. He knows our weakness, wants, and temptations, and is every way a suitable High Priest and Saviour. May the Lord give you a sense of his love while you are reading this. May his peace rest in your hearts, and his presence dwell in your house. May your children be all taught of God, and your servants be the servants of Jesus. May we all be daily grow-

ing in his knowledge and grace, be guided by his counsel through the present life, and at last meet in glory. Believe that our hearts are with you, and that we have an affectionate sense of all your kindness, particularly in coming to see us.

I am your affectionate and obliged.

LETTER VI.

To Mrs. W****.

My dear Madam, October 31, 1767.

I HEAR you still continue poorly in health: shall I say I am sorry? I hope this is allowable; we have the best example and authority to sympathize with suffering friends. Yet our sorrow should be mixed with joy, for we are directed to rejoice always in the Lord; always—not only when we are well, but when we are sick; not only upon the mount, but in the valley. I rejoice, therefore, that you are in safe hands; in the hands of Him whom you love best, and who best loves you. You need not fear that he will lay more upon you than you are able to bear, for he has engaged his faithfulness to the contrary. I trust this sickness of your body is, and shall be, for the health of your soul; yea, perhaps even now, if you were able to write, you would tell me that as your afflictions abound, your consolations in Christ do much more abound. All the fruit shall be to take away sin; therefore be of good courage: behold we count them happy that endure; yea, blessed are those servants whom the Lord chastiseth. Now he deals with you as a child; he intends this dis-

pensation to revive in you a sense of the uncertainty and vanity of all things here below, to give you a nearer and closer perception of the importance and reality of unseen things; to afford you the honour of a conformity to Jesus, who went through sufferings to the kingdom. But how different were his sufferings from yours? There is no sting in your rod, nor wrath in your cup; your pains and infirmities do not cause you to sweat blood, nor are you left to cry out, "My God, my God, "why hast thou forsaken me?" Then, again, our trials are intermixed with abundance of mercies; temporal mercies, which appear exceedingly valuable to those who feel the want of them, and have a load of poverty, neglect, &c. superadded to grievous pains and sicknesses to struggle with; but, especially, spiritual mercies. In a time of sickness we may see in the strongest light the privilege of being a believer, to have a right to cast ourselves and our all upon the covenant mercies of a God in Christ. Sickness is a bitter evil indeed to those who have no God to go to; who can have no relief from their earthly friends, and yet know not where else to apply either for patience or deliverance. When you meditate on these things, I trust you find your heart sweetly composed into a frame of resignation to bear, as well as to do, the will of your heavenly Father; and though your recovery may be slow, and your physicians shake their heads, as uncertain what to try for you, yet when the fit time is come, the great Physician who has taken charge of your case can heal you presently. Diseases hear his voice. To the Lord our God belong the issues from death. I pray as I am enabled for your recovery at the best season, but especially that the rod may be sanctified, and you brought forth from the furnace refined as gold.

I sympathize likewise with dear Mr. ****; nay, perhaps he is more to be pitied than you. You know what you feel, but his affection will be apt to aggravate every circumstance, and his imagination be busy in painting and foreboding scenes which I hope will not yet take place. I know what it is, by repeated experience, to watch night and day with anxiety over a life in many respects dearer to me than my own. I have been a long student in this school, and can tell you, my dear Sir, by experience, that the Lord our God is faithful and merciful. When he makes two persons happy in a mutual affection, he sees now and then a need-be to put their faith and patience to a trial, and to quicken them to prayer by touching them where they are most sensible; hereby he humbles us for the idolatry, unbelief, and ingratitude of our hearts. But he pities us still, and takes occasion from our distresses to make the suitableness and seasonableness of his mercy and power more clearly manifested. Some time ago this was my trial. I know that you then bore a friendly part with me, and remembered me at the throne of grace. I hope I shall now do my best to repay your labour of love. I wish we may learn from all our changes, to be sober and watchful, not to rest in grace received, in experience or comforts, but still to be pressing forward, and never think ourselves either safe or happy, but when we are beholding the glory of Christ by the light of faith in the glass of the Gospel. To view him as God manifest in the flesh, as all in all in himself, and all in all for us; this is cheering, this is strengthening, this makes hard things easy, and bitter things sweet. This includes all I can wish for my dear friends, that you may grow in grace, and in the knowledge of Jesus. To know him, is the shortest descrip-

tion of true grace; to know him better, is the surest mark of growth in grace; to know him perfectly, is eternal life. This is the prize of our high calling; the sum and substance of all we can desire or hope for is, to see him as he is, and to be like him; and to this honour and happiness he will surely bring all that love his name. We need not think much of any way that leads to this blessed end.

I am, with a sincere regard,
Your most affectionate friend and obliged servant.

LETTER VII.

To Mr. W****.

My dear Sir, October 29, 1768.

I HOPE your souls prosper; that the Lord hears from you and you from him often; and that you both live a life of faith in the Son of God, are strong in his might, and comforted by refreshing views of his glory. The great secret of our profession, (O that I could learn it better!) is to be looking at Jesus. I am a stranger to the court; but I am told that those who wait there form themselves into little parties, have their own conversation, or make their remarks upon what passes, till the king appears; then every thing is hushed and dropped, and their attention is fixed upon *him* alone. O! that thus by the eye of faith we might obtain such a sight of the glory, beauty, and love of King Jesus, as might unite our scattered thoughts, and attract all our powers and affections to himself. But, alas! we are prone, (at least I may speak for myself,) to forsake the

fountain of living waters, and to hew out broken cisterns. Instead of receiving him, I am often looking in myself for something to enable me to do without him, or at least for something to strengthen the warrant he has given me in his word to come to him. The Lord be merciful to my unbelief and slowness of heart; though taught and warned again and again, I am frequently repeating the old mistake, and seeking the living among the dead. I have some faint idea of the life of faith, and can talk a little about it; but to experience myself the power of what I preach to others, this is too often what I find not. Yet I must praise him; if I did not, might not the very stones cry out and shame me? for surely he has dealt marvellously with me. He found me in a waste howling wilderness; in more than the prodigal's distress, with my heart full of madness and rebellion, and beset with horror on every side. In this state I was when he first passed by me, and bid me live. He sent from on high, and delivered me out of deep waters. And, O what has he not done for me since! given me to know, yea, to preach, his Gospel; cast my lot in a pleasant place; filled and surrounded me with mercies on every side; and spoken good concerning me for a great while to come, even for ever and ever. Praise the Lord, O my soul! Come, my dear friends, and magnify the Lord with me, and let us exalt his name together.

I am, my dear friend,

Your most affectionate and obliged servant.

LETTER VIII.

To Mr. W****.

My dear Sir, July 8, 1769.

I HAVE been thinking of you and yours upon my knees, and would be thankful for the information I had yesterday from Mr. ****, that the Lord is raising you up again. Indeed, I have heard that, in your illness, you were favoured with such sweet foretastes of the glory that shall be revealed, that death appeared to you not only disarmed of its sting, but a very desirable messenger; and that you had strong hopes that the hour of your release was at hand. In such a frame it is no wonder that you longed to depart and be with Christ; yet, as many will have cause to rejoice at your recovery, I hope you likewise are made sweetly reconciled to life, and willing to wait and suffer yet a little longer, if by any means the Lord shall be pleased to honour you with usefulness in your station. If we look to ourselves only, and consider our immediate interest, who that has a good hope through grace would not wish to be out of this wilderness, and at home in our Father's house, where all temptations and enemies shall be shut out, and we shall enjoy the unclouded light of his countenance for ever, without the least abatement or interruption. But St. Paul, though he had been taken up into the third heaven, and knew more of the state of glorified spirits than was perhaps ever vouchsafed to a child of Adam; and though from the tastes he had received, he had very strong desires to be at the fountain

head, yet was content to defer the full possession of his happiness a little longer, if in the mean time the Lord would be pleased to make him serviceable to his church and people. At the longest, the time is short; ten, or twenty, or fifty years, is but a span in comparison to the eternity that awaits us. And though we should weep all the while, yet our tears would ere long be wiped away. If we consider this life chiefly with respect to the things which make up a great part of it, as eating, drinking, buying, selling, putting on our clothes, and putting them off, a spiritual mind may well be weary of such a train of necessary trifling. But besides that, even the common actions of life are sanctified, and become a part of our acceptable service, when performed in a spirit of faith, love, and dependence; this life, poor as it is in itself, will become exceedingly important in one view. It is the only opportunity we have to hold forth the power of Gospel truth in the midst of a crooked and perverse generation, to show our readiness to bear the cross, and to tread in the steps of a suffering Saviour, and to be subservient to the promoting his cause, and the encouragement of his people. Many of our years were wasted in the service of sin before we knew the Lord; and though they are happy who are taken out of this vain world soon after their conversion, yet I think they are more honoured who are preserved to bear a testimony to his goodness, and to be useful in their generation for a course of years. Therefore though, if the Lord had seen fit to remove you, you would have escaped some trials which in this world you will be sure to meet with, and would have had your hungerings after Jesus abundantly satisfied; yet upon the account of dear Mrs. ****, your children, your place in the church and in the world, as well

as upon my own account, I cannot but rejoice that there is a prospect of your continuance longer on this side the grave.

When I look at the state of the land, I know not how to spare one praying person. They are the chariots and the horsemen of our Israel; and I hope you will live to be an earnest and prevalent pleader in behalf of a sinful people.

It is a happy and most desirable frame to be ready and willing either to live or die, and to be enabled so absolutely to give ourselves up to the Lord's disposal as to have no choice of our own either way, but only intent upon improving to-day, and cheerfully to leave to-morrow and all beyond it in his hands, who does all things well.

I am, dear Sir,

Your affectionate and obliged servant.

LETTER IX.

To Mr. W****.

My dear Sir, December 2, 1769.

I KNOW our hearts are all alike by nature; but I have reason to believe, that the general tenour of your experience is very different from mine; yea, you tell me so yourself. Through mercy, I am favoured with daylight which is sufficient to see by; but the sunshine, in which many of God's people rejoice, is not my portion. An evil heart of unbelief fills my sky, with many clouds; and though, so far as the foundations of faith and hope are concerned, I can and do rejoice, believing that the

Lord has loved me with an unchangeable, everlasting love, and that he will surely do me good ; yet I am one way or other so beset and cramped in my soul, that as to my frames, I often for the most part go mourning all the day long. I trust I have the name of a child in the Lord's family, yet I may fitly compare myself to a servant; for I set forth many a dish to my Master's guests, of which, (to my own apprehension,) I am not suffered to taste. The Lord supports, yea, he owns me, in my public work ; he graciously keeps me in my outward walk : these are unspeakable mercies. O that I could praise him more on account of them ! But as to the state of things between him and my own soul—alas ! I could write a roll that like Ezekiel's, would be full of mourning, lamentation, and wo. Well he best knows why it is his pleasure I should live at such a distance, as to sensible communion. He has a right to do what he will with his own ; and, so far as his sovereignty and wisdom are concerned, I desire to submit. If he is pleased to accept my worthless name, to own my feeble services, to preserve me from the errors of the times, and to keep me from being a scandal to my profession ; though he appoints me a wearisome conflict with indwelling sin, still I ought to praise him. Ere long this conflict will be over ; I shall not always be burdened with this body of death. Only I pray that, whether I enjoy the light of his countenance or not, at least I may desire it, thirst after it as the hart after the water-brook, and feel an emptiness in all earthly things without it. If my soul be not satisfied with him as with marrow and fatness, I pray that it may not be satisfied, or take up with any thing short of him. Rather let the whole world appear like a wilderness to me, than that I should

be content that the Comforter who should comfort my soul is at a distance from me.

In the mean time, as I have but a small portion of spiritual consolation, so I am not much exposed to the fiery darts and black temptations of Satan. He fights against me, it is true, and too often gains advantage; but he is not suffered to come upon me in a way of storm and terror, as he is against many; neither have I outward trials worth mentioning. I believe the Lord keeps a kind of balance with his people; afflictions and comforts are set one against the other; and perhaps this may be one reason why I am led thus. My day at present is easy, and therefore my strength is but small. If he should at any time call me to harder service, I may depend upon his faithfulness and care to administer proportionable support.

Adored be the grace that has enabled us to make the choice of Moses, and to prefer even the complaints and exercises of the people of God, to all the seeming pleasures of a blinded world. The weeping of believers is happier than the mirth of careless sinners. I can heartily say, Let not my soul eat of their dainties. My first desire would be, to rejoice in the Lord's presence; but till this is granted, I would make it my second to go mourning after him till I find him.

And may the Lord give to my dear friends who have a more sensible enjoyment of his love a proportionable measure of a humble and watchful spirit, that you may abide in his light continually.

I am your much obliged servant.

LETTER X.

To Mr. W****.

My dear Sir, December 16, 1770.

BLESSED be God that he hath given us the beginnings of the life of faith, and that he hath favoured us with any growth; but there is an unsearchable fulness, a rich treasure, which can never be exhausted; and we have as yet received but little of the Lord in comparison of what he has yet in reserve for us. May not a believer be taught something by what we frequently observe of the men of the world? Perhaps when such a one first enters upon business in a little narrow way, he is in some measure content with a moderate income, and thinks himself happy if he can bring the year round, pay his debts, and, as the saying is, make both ends meet. But by-and-by his acquaintance enlarges, his trade increases, his hundreds become thousands; then he pities his former small way, he pushes all his interest, strikes into new branches; he began with a view to a maintenance, but now he pushes for a great fortune, and, like the insatiable fire, the more he gets, the more he craves. Well, let the world have the world; the whole of it can make but a poor all. However, the Lord grant that you and I may be thus wise in our generation. I remember when the Lord first set me up, (if I may so speak,) my heavenly trade lay in a small compass, my views were very narrow; I wanted to be saved, and, alas! I hardly looked further than a

bare subsistence and security; but since the Lord has been pleased in a measure to bless me, I hope I feel a desire of being rich. May I, and all whom I love, be thus minded; not be satisfied that we have life, but labour in his appointed way, that we may have it more abundantly; not only to believe, but to be strong in faith; not only to hope, but to rejoice in hope; not only to desire, but to hunger, and thirst, and pant; to open our mouths wide, that we may be filled with his goodness, as well as taste that he is gracious. O what a happiness is it to be lively and thriving in the ways of God; to drink into the spirit of Jesus, and to walk with that simplicity, dependence, and heavenly-mindedness which become a son or a daughter of the Lord Almighty! I trust the Lord has given me thus to will; but when I would do good, evil is present with me. On this account our life is a warfare; and it is never well with us, but when we find it so. But we have a good captain, good armour, good provisions, infallible balm to heal our wounds, and, (what one would think might make even a coward fight,) are assured of the victory beforehand. I shall be glad to hear the success of your last campaign. I trust you have been enabled, in the Lord's strength, to put some of your enemies to flight; that some spiritual Goliah who came out against you, has been cut down by the sword of the Spirit, and that like Gideon's soldiers of old, you are still pressing on, and, though faint, yet pursuing. To be sure fighting is warm service, flesh and blood will not much like it; but the time is short, we shall not fight always; we are going where we shall hear the voice of war no more for ever. A few brushes more, and the King will say to us, Come near, and set your feet upon the necks of

your enemies. Then the redeemed shall enter into the kingdom with songs of triumph and shouts of everlasting joy, and sorrow and sighing shall flee away.

As to myself, I have little to say in my own behalf. The Lord has appointed me a sentinel to give the camp notice of the enemy's approach; I am ashamed to say it, but indeed I am such a wretch, that I am sometimes half asleep upon my post. It is of the Lord's mercy that I have not been surprised and overpowered before now. Such is his condescension, that he comes to awaken me himself, and only says, Arise, watch and pray, that you enter not into temptation. I have good reason to believe my enemy has been as near to me as David was to Saul, when he took away his spear, and yet I did not perceive him. Well it is for us that there is one who watches the watchmen, a Shepherd who himself neither slumbers nor sleeps, and yet knows how to have compassion on those who are prone to do both.

Believe me to be,

Your most affectionate and obliged.

LETTER XI.

To Mr. W****.

My dear Sir, April 12, 1771.

I OFTEN review my late London visit with much satisfaction; rejoicing that I found so many of my dear friends thriving in the good ways of the Lord. Surely his service is perfect freedom; his ways are ways of pleasantness, and all his paths are peace. He is a sun and

a shield, a hiding-place, and a resting-place, to them that fear him. May we still press forward: we have not yet attained. There are larger measures of grace, establishment, and consolation set forth in the Gospel, than all we have hitherto received. The Lord has set before us an open door, which no man can shut; he has given us exceeding great and precious promises; has bid us open our mouths wide, and has said, he will fill them. He would have us ask great things, and when we have enlarged our desires to the utmost, he is still able to do exceeding more than we can ask or think. May we be as wise in our generation as the children of this world. They are not content with a little, nor even with much, so long as there is any probability of getting more. As to myself, I am but a poor man in the trade of grace; I live from hand to mouth, and procure just enough, (as we say,) to keep the wolf from the door. But I must charge it to my unbelief and indolence, which have been so great, that it is a mercy I am not a bankrupt. This would have been the case, but that I have a friend, (whom you know,) who has kindly engaged for me. To tell you the plain truth, I have nothing of my own, but trade wholly upon his stock; and yet, (would you think it possible,) though I often confess to him that I am an unprofitable and unfaithful steward, yet I have upon many occasions spoke and acted as if I would have people believe that what he has committed to me was my own property. Ah, Sir! if you had a servant like me, that should affect to show away at your expense, you would hardly bear with him long. You would be ready to say, What is this I hear? Give an account of your stewardship, for thou mayst be no longer steward. I learn sometimes, from family relations, to

form a little judgment of the Lord's patience towards his people. What a family has he to bear with! Those to whom he stands in the relation of a husband, admit idols in their hearts against him; his friends hold a secret correspondence with his enemies; his children repine against him, and quarrel one with another; his servants serve themselves. I do not wonder that those who are not well acquainted with the freedom and security of the Gospel covenant, should live in daily fear of being turned out of doors. I am sure I deserve it every day of my life. But he is God and not man; his ways are not as ours; and as it has pleased him to receive us as children, he has promised that we shall abide in his house for ever. It is our mercy that we have an atonement of infinite value, and an Advocate who is always heard, and who ever liveth to make intercession for us.

How I have run from one thing to another! But by this means I have got through a good part of my paper. Do you ask after ———? Its present state may be summed up in two sentences:—The Lord is gracious, and Satan is busy. The Lord is, I hope, carrying on his work—reviving, healing, sealing, and feeding his people. And I am sure Satan is carrying on his work: some he is leading blindfold up and down the town, and miserable spectacles they are: he is stopping up the ears of others. He is spreading nets in all quarters; so that believers can hardly stir a step without being ensnared. He has taken a professor or two in his toils; and now he seems to laugh at them, and to laugh at us. And all this while he is as assiduous in fighting against the peace of the upright, as if he had nothing else to do. We are a besieged city, and it is not to be conceived, much less expressed, what showers of fiery

darts he discharges against us every day. "The noise "of his archers is heard in the places of drawing water," Judges v. 11. And I am persuaded no soldier who served in Germany can show so many wounds as some of us have received in conflict with this enemy. However, though he thrusts sore at us, the Lord is our helper. We are kept by the power of God. The banner of salvation still flies upon our walls; and I believe Satan gnashes his teeth at the sight.

I am, dear Sir,

Your much obliged and affectionate servant.

LETTER XII.

To Mr. W****.

My dear Sir, December 5, 1771.

I WAS balked on the Friday I dined with Mrs. ****, to find you could not be at home. Then I wished I had staid with you on the Tuesday evening; so ready are we, at least, so ready am I, to want to recall the day that is past, and correct the disposal of Divine Providence. At length I retreated to my acknowledged principles, that the Lord knows where we are, and when it is needful we should meet; that the word *disappointment*, when translated into plain English, means little more or less than the grumblings of self-will against the will of God; and that we should never meet a disappointment in the path of duty, if we could heartily prefer his wisdom to our own. I considered that, though to have had your company would have been more pleasant, yet an opportunity of trying to bow my stub-

born spirit to the Lord's disposal, might at that time be more profitable; so I endeavoured to make the best of it. I am desirous to learn, (but I am a slow scholar, and make bungling work at my lessons,) to apply the great truth of the Gospel to the common concerns of every day and every hour; not only to believe that my soul is safe in the Redeemer's hand, but that the hairs of my head are numbered; not only that those events in life which I call important are under his direction, but that those which I account the most inconsiderable are equally so: that I have no more right or power to determine for myself where or how I would spend a single day, than I had to choose the time of my coming into the world or of going out of it. Thus I would believe we did not meet according to our desire, because it was not his pleasure we should. When he sees it proper that we should come together, he can easily lead you to ———, or me to London; though neither of us at present have any prospect of the means by which our determinations may be guided. O! would it not be a blessed thing simply to follow him, and to set him by faith always before us? Then we might be freed from anxious cares, and, as I said, out of the reach of disappointment; for if his will is ours, we may be confident that nothing can prevent its taking place. When I go into a post-chaise, I give myself up, with the most absolute confidence, to the driver: I think he knows the way, and how to manage better than I do; and therefore I seldom trouble him either with questions or directions, but draw up the glasses and sit at my ease. I wish I could trust the Lord so; but though I have given myself up to the care of infinite wisdom and love, and, in my judgment, believe they are en-

gaged on my behalf, I am ready to direct my Guide, and to expostulate with him at every turn, and secretly to wish that I had the reins in my own hand. "So "stupid and ignorant am I, even as a beast before "him." In great trials we necessarily retreat to him, and endeavour to stay our souls by believing he does all things well; but in small ones we are ready to forget him, and therefore we are often more put out by little things that happen in the course of every day, than by the sharpest dispensations we meet with.

I am, with sincerity, my dear Sir,
Your most obedient, obliged, and affectionate servant.

LETTER XIII.

To Mr. W****.

My dear Sir, June 2, 1772.

IT is true—I confess it. I have been very naughty. I ought not to have been so long in answering your last kind letter. Now I hope you have forgiven me. And therefore I at once recover my confidence without troubling you with such excuses as the old man, ever desirous of justifying himself, would suggest. We were glad to hear of your welfare, and of the prosperity with which the Lord favours you at home, and in the two great houses; which, I hope, will continue to be like trees planted by the waters of the sanctuary, maintaining the leaves of Gospel doctrine always green and flourishing, and abounding with a constant succession of blossoms, green and ripe fruit; I mean believers in the states of babes, young men, and fathers in Christ.

" Awake, O heavenly wind, and come,
" Blow on these gardens of perfume ;
" Spirit divine, descend and breathe
" A gracious gale on plants beneath !"

And while you are using your best endeavours in watching for the good of these vineyards, may your own flourish. May your soul rejoice in the Lord and in the success of his work, and every ordinance and providence administer unto you an especial blessing !

The illness under which I have laboured longer than the man mentioned, (John v. 5.) is far from being removed. Yet I am bound to speak well of my Physician : he treats me with great tenderness ; assures me that it shall not be to death, but to the glory of God ; and bids me in due time expect a perfect cure. I know too much of him, (though I know but little,) to doubt either his skill or his promise. It is true, I suffer sad relapses, and have been more than once brought in appearance to death's door since I have been under his care ; but this fault has not been his, but my own. I am a strange refractory patient ; have too often neglected his prescriptions, and broken the regimen he appoints me to observe. This perverseness, joined to the exceeding obstinacy of my disorders, would have caused me to be turned out as an incurable long ago, had I been under any hand but his. But, indeed, there is none like him. When I have brought myself low, he has still helped me. Blessed be his name, I am yet alive ; yea, I shall ere long be well ; but not here. The air which I breathe is unfavourable to my constitution, and nourishes my disease. He knows this, and intends, at a proper season, to remove me into a better climate ; where there are no fogs nor damps, where the inhabitant shall

no more say, I am sick. He has brought my judgment to acquiesce with his; and sometimes I long to hear him say, Arise and depart. But, to tell you the truth, I am much more frequently pleased with the thought of staying a little and a little longer here, though in my present situation I am kept alive merely by dint of medicine; and, though his medicines are all salutary, they are not all pleasant. Now and then he gives me a pleasant cordial; but many things which there is a need be for my taking frequently, are bitter and unpalatable. It is strange that knowing this is, and must be, the case, I am not more desirous of my dismission. I hope, however, one thing that makes me willing to stay is, that I may point him out as a Physician of value to others. We sometimes see in the newspapers acknowledgments of cures received. What sheets and quires of advertisements would be necessary, if all the Lord's people were to publish their cases. Methinks mine might run in this form:

"I, A. B. of the parish of C., long laboured under "a complication of disorders. A fever, (of ungoverned "passions,) a dropsy, (of pride,) a phrensy, (of wild "imaginations,) a lethargy, and a dead palsy. In this "deplorable situation I suffered many things of many "physicians, spent my all, and grew worse and worse. "In this condition Jesus, the Physician of souls, found "me when I sought him not. He undertook my re- "covery freely, without money and without price, (these "are his terms with all his patients.) My fever is now "abated, my senses restored, my faculties enlivened; "in a word, I am become a new man. And from his "ability, his promise, and the experience of what he "has already done, I have the fullest assurance that he "will infallibly and perfectly heal me, and that I shall "live for ever a monument of his power and grace.

" May many, may all, who are sick of the same diseases, " be encouraged, by this declaration of my case, to seek " him likewise. For whosoever comes unto him, he will " in no wise cast out."

When will you come and see the flock at ———? By the blessing of the good Shepherd, we have had a good number of lambs added to the fold of late, who are in a very promising way. You would like to hear their bleatings. The voice of joy and thanksgivings is heard in our tabernacles, saying, The right hand of the Lord is exalted; the right hand of the Lord bringeth mighty things to pass. Pray for us, that these gracious drops may be the forerunners of a plentiful shower. For, notwithstanding what I have said, wickedness still abounds amongst us in the town. And many, having long resisted the convictions of the word and Spirit, are hardened and bold in sinning to a great degree. So that——— is like the two baskets of Jeremiah's figs, the good are very good, and the bad are exceedingly bad.

I am, my dear Sir,

Your affectionate and obliged servant.

LETTER XIV.

To Mr. W****.

My dear Sir, July 28, 1772.

IT was not in my power to reach you after I called upon Mrs. ****. Indeed, that London is such a noisy, hurrying place, I wish you would leave it, fill your coach with those whom you love best, and come and spend a few days with us. Here we could chat with-

out interruption, and I could show you a set of promising young plants which have sprung up since you were here last; if you cannot come to look at them, yet I hope you will pray for them, that they may flourish like the palm-tree, and bring forth fruit in old age.

Give my love to Miss ****. I trust and pray that, wherever she feeds, the Lord will be her shepherd, and will lead her in the green pastures of his truth, and cause her to rest by the refreshing streams of his love. We know he is not confined to names, places, or instruments. There is but one Lord, one faith, and therefore but one church composed of all who are vitally united to him, and who receive from his fulness grace for grace. To him I commend her, and congratulate her upon the privilege that it is given her early in life to know his name, and to feel the constraining power of his grace. In every other respect, the Lord has blessed you abundantly; and if he vouchsafes you this blessing also, to see your children as they grow up walking in wisdom's ways, I doubt not but he will give your hearts to love and praise him for all his goodness. May grace, mercy, and truth, be with you all.

We finished our little peregrination in peace, and our return home was crowned with new mercies; but we likewise find the return of old complaints and temptations. This evil heart of unbelief; this wicked spirit of self; this stupidity and deadness in the things of God; this cleaving to a covenant of works; this grovelling attachment to the things of time and sense: for these things we groan, being burthened. But we have heard of One who is able to save to the uttermost; and we find that his compassions fail not. His arm is not shortened, nor his ear heavy; and, though our many iniquities might justly keep good things from us, yet

still he is gracious. In secret, I am for the most part dull and heartless, as usual; but he is pleased to enable me and permit me to speak for him in public. I feel enough to make me frequently utter David's prayer, "O take not thy word of truth utterly out of my "mouth." He might, he might justly do it; he might lay me aside by sickness, or, what is unspeakably more awful, he might take away his gifts from me, and cause my right eye to grow dark, and my right arm to wither. Sometimes I am almost ready to fear the sentence is coming forth; I feel such a total inability, the Scripture a sealed book, and my heart hard as the nether millstone. I know not how I shall make mention of his name again; I am ready to sink at the prospect; but

> It is he who supports me through all,
> When I faint he revives me again.

In the midst of these exercises, I have reason to hope he blesses the word of his grace. I have come to the knowledge of three or four more since my return, who have been seeking him for some months past, and appear to have right views and warm hearts. And I have reason to hope that he is at work upon more than I am yet acquainted with. A young woman came to me last night in great distress; when I asked her the cause she said, "O, Sir, to think that he died such a "death, and that I should sin so against him!" Poor soul, she had no thought of teaching her teacher, but what she said, and the simplicity with which she spoke, had almost melted my heart; though the stubborn thing soon got over it, and grew hard again.

Believe me to be sincerely,

Your affectionate and obliged servant.

LETTER XV.

To Mr. W****.

My dear Sir, September 14, 1772.

YOU are hungering and thirsting to feel the power and savour of the truth in your soul, humbling, quickening, strengthening, comforting you, filling you with peace and joy, and enabling you to abound in the fruits of righteousness, which are, by Jesus Christ, to the glory and praise of God. Are these your desires? He that has wrought them in you is God; and he will not disappoint you. He would not say, Open your mouth wide, if he did not design to fill it. O! he gives bountifully; gives like a king. A *little* is too much for our deserts; but *much* is too little for his bounty. Let me tell you a heathen story:—It is said that a man once asked Alexander to give him some money, I think, to portion off a daughter. The king bid him go to his treasurer and demand what he pleased. He went and demanded an enormous sum. The treasurer was startled, said he could not part with so much without an express order, and went to the king, and told him he thought a small part of the money the man had named might serve for the occasion. "No," said the king, "let him have it all. I like that man: he does me "honour; he treats me like a king, and proves by what "he asks, that he believes me to be both rich and ge-"nerous." Come, my friend, let us go to the throne of grace, and put up such petitions as may show that we have honourable views of the riches and bounty of

our king. Alas! I prefer such poor scanty desires, as if I thought he was altogether such an one as myself. Speak a word for me when you are near him; entreat him to increase my love, faith, humility, zeal, and knowledge, a thousand fold. Ah! I am poor and foolish; I need a great supply; I cannot dig, and yet am often unwilling to beg.

The other day, I met in a friend's house a volume of Mr. Whitfield's Sermons, lately published by Gurney. I have read several of them. They are, indeed, more loose and inaccurate than printed sermons usually are; but I think them the more valuable in one respect on this account, that they give a lively idea of his manner of preaching, which can hardly be guessed at from the sermons formerly printed in his name. But in these, I cannot read a page but I seem to have the man before my eyes. His voice, his gesture, every particular, returns to my memory, as if I had heard him but yesterday. In this volume, I think it may emphatically be said, He being dead, yet speaketh. I should suppose his friends will be glad that this striking picture of him is preserved. Though doubtless the world, who despised his preaching while he lived, will think meanly enough of sermons published just as he preached them.

I am, sincerely, dear Sir,

Your much obliged and affectionate servant.

LETTER XVI.

To Mr. W****.

My dear Sir, November 14, 1772.

THE heart is very deceitful; I know but little of my own, and cannot see at all into other people's. This is a day in which the many falls of professors give us warning not to judge too hastily by appearances, to be cautious whom we trust, and especially whom we recommend. However, I have great reason to believe, that you will never have reason to be angry with me for having recommended ——— to you. I have had seven or eight years' trial of him, and judge him to be a simple-hearted, honest man. I account him a good sample of our flock. They are mostly like him, not abounding in that archness which the world calls wisdom; they are more spiritual than clever, have more grace than politeness, and are more desirous, (if they could,) to live above the world than to make a noise and cut a figure in it. They know the Lord and the truth; but very few of them know much of any thing else. Such are the people whom, for the most part, the Lord chooses and sets apart for himself; simple, poor, afflicted, and unnoticed in the present world, but rich in faith, and heirs of the kingdom of glory.

We jog on here much in our usual way. Only as our numbers are increased, the enemy has a larger field for action amongst us, and we have frequent proofs that he is not asleep. However, upon the whole, I trust the Lord is with us, and preserves us from his

devices. Of late we have had no new awakenings that I know of; I beg your prayers for us, that the Spirit from on high may be again poured out upon us, to make the wilderness a fruitful field. Indeed, notwithstanding the Lord has a few people here, and the preaching of the Gospel abounds so much amongst us, I think wickedness prevails and increases at ———, to a dreadful degree. Our streets are filled with the sons of Belial, who neither fear God nor regard man. I wish my heart was more affected with what my eyes see and my ears hear every day. I am often ready to fear lest the Lord should testify his displeasure in some awful way; but he is full of mercy, he has a remnant amongst us, therefore I am willing to hope he will yet spare.

And surely if he were strict to mark what is amiss, I myself might tremble. O! were he to plead with me, I could not answer him one of a thousand. Alas! my dear friend, you know not what a poor, unprofitable, unfaithful creature I am. So much forgiven, so little love. So many mercies, so few returns. Such great privileges, and a life so sadly below them. Instead of rejoicing in God, I go mourning for the most part. Not because I am shaken with doubts and fears; for I believe the Lord Jesus, who found me when I sought him not, is both able and willing to save to the uttermost; but because indwelling sin presses me close; because when I would do good, evil is present with me; because I can attempt nothing but it is debased, polluted, and spoiled by my depraved nature; because my sins of omission are innumerable. In a word, there is so much darkness in my understanding, perverseness in my will, disorder in my affections, folly and madness in my imagination. Alas! when shall it

be otherwise. I seem to have a desire of walking with God, and rejoicing in him all the day long; but I cannot attain thereto. Surely it is far better to depart and to be with Jesus Christ, than to live here up to the ears in sin and temptation; and yet I seem very well contented with the possibility of continuing here a good while. In short, I am a riddle to myself; a heap of inconsistence. But it is said, "We have an advocate "with the Father." Here hope revives; though wretched in myself, I am complete in him. He is made of God, wisdom, righteousness, sanctification, and redemption. On this rock I build. I trust it shall be well with me at last, and that I shall by and by praise, and love, and serve him without these abatements.

I am your much obliged servant.

LETTER XVII.

To Mr. W****.

My dear Sir, April 20, 1773.

IT is time to thank you for your kind letter, but I am so much taken up, that I can hardly pay my debts of correspondence in due season. However, I do not love to let yours be long unanswered, because till I have quitted scores, I have but little hopes of hearing from you again. We were glad to hear that you and Mrs. **** were well, and to find by your writing, that the Lord makes your feet like hinds' feet in his good ways, and leads you in the paths of pleasantness and peace. I doubt not but you likewise have your share of trials: but when the love of God is shed abroad in the heart

by the Holy Ghost, it sweetens what bitter things the Lord puts into our cup, and enables us to say, None of these things move us. Yes, the life of faith is a happy life, and, if attended with conflicts, there is an assurance of victory; if we sometimes get a wound, there is healing balm near at hand; if we seem to fall, we are raised again; and if tribulations abound, consolations shall abound likewise. Is it not happiness to have an infallible Guide, an invincible Guard, an Almighty Friend?—to be able to say *of* the Maker of heaven and earth, He is my Beloved, my Shepherd, my Saviour, and my Husband; and to say *to* him—

> Let waves and thunders mix and roar,
> Be thou my God, I ask no more:
> While thou art Sovereign, I'm secure,
> I shall be rich till thou art poor.

O the peace which flows from believing that all events in which we are concerned are under his immediate disposal; that the hairs of our head are all numbered; that he delights in our prosperity; that there is a *need-be*, if we are in heaviness, and that all things shall surely work for our good! How happy to have such views of his sovereignty, wisdom, love, and faithfulness, as will enable us to meet every dispensation with submission, and to look through the changes of the present life, to that unchangeable inheritance to which the Lord is leading us, when all evil shall cease, and where joy shall be perfect and eternal! I trust he who loves you strengthens you in this life of faith, and fills you with a peace that passes all understanding.

Perhaps you have heard that I have not been well. My illness was not so great as to confine me from my

work, and the Lord was pleased to give me a peaceful frame of mind under his hand, so that I did not suffer much. For about a week I was set to learn the value of hearing by the want of it; for I was so deaf that I could join in no conversation; but now, thanks to the great Physician, my complaints are all removed.

A minister of Jesus Christ is as high a style, (according to the spiritual heraldry in the word of God,) as mortal man can attain. His department is much more important than that of a first Lord of the Treasury or Admiralty, a Chancellor, or a *mere* Archbishop. I can wish Mr. **** no higher preferment than to be an ambassador of the King of kings. It is, however, a very serious business; and he is young enough to admit of time for due deliberation. Many in the time of their first love, while a sense of divine things and compassion for souls have been very warm upon their minds, have been desirous to preach the Gospel; but this desire alone does not amount to a divine call. In those whom the Lord has not designed for the service, it gradually weakens and dies away; or, if they too hastily push themselves forward into the work, they have often cause to repent it; for the ministry must be a wearisome and discouraging service, unless we are clear that God has called and appointed us to it. I hope it will appear that He who called Samuel of old is calling him; then his desire will abide and increase; and, though some difficulties may occasionally intervene, you will upon the whole see the steps of Divine Providence favouring and leading forward from the blossom to the fruit.

I am your much obliged and affectionate servant.

LETTER XVIII.

To Mr. W****.

My dear Sir, August 13, 1773.

WE are always glad to hear from you, because your paper is perfumed with the name of Jesus. You speak well of him, and you have reason, for he has been a good friend to you. I likewise am enabled to say something of him: and I trust the chief reason why I would wish my life to be prolonged is, that I may employ more of my breath in his praise. But, alas! while I endeavour to persuade others, that he is the chief among ten thousand, and altogether lovely, I seem to be but half persuaded of it myself; I feel my heart so cold and unbelieving. But I hope I can say this is not I, but sin that dwelleth in me. Did you ever see my picture? I have it drawn by a masterly hand. And though another person, and one whom I am far from resembling, *sat* for it, it is as like me as one new guinea is like another. The original was drawn at Corinth, and sent to some persons of *distinction* at Rome. Many copies have been taken, and though perhaps it is not to be seen in any of the London print-shops, it has a place in most public and private libraries, and I would hope in most families. I had seen it a great many times before I could discover one of my own features in it; but then my eyes were very bad. What is remarkable, it was drawn long before I was born, but having been favoured with some excellent eye-salve, I quickly knew it to be my own. I am drawn in an attitude which

would be strange and singular, if it was not so common with me, looking two different and opposite ways at once, so that you would be puzzled to tell whether my eyes are fixed upon heaven or upon the earth; I am aiming at things inconsistent with each other at the same instant, so that I can accomplish neither. According to the different light in which you view the picture, I appear to rejoice and to mourn, to choose and refuse, to be a conqueror or a captive. In a word, I am a double person; a riddle: it is no wonder if you know not what to make of me, for I cannot tell what to make of myself. I would and I would not; I do and I do not; I can and I cannot. I find the hardest things easy, and the easiest things impossible; but while I am in this perplexity, you will observe in the same piece a hand stretched forth for my relief, and may see a label proceeding out of my mouth with these words—"I "thank God, through Jesus Christ, my Lord." The more I study this picture, the more I discover some new and striking resemblance, which convinces me that the painter knew me better than I knew myself.

Give my love to Mr. ****. He has desired a good work; may the Lord give him the desires of his heart. May he give him the wisdom of Daniel, the meekness of Moses, the courage of Joshua, the zeal of Paul, and that self-abasement and humility which Job and Isaiah felt when they not only had heard of him by the hearing of the ear, but saw his glory, and abhorred themselves in dust and ashes. May he be taught of God, (none teacheth like him,) and come forth an able minister of the New Testament, well instructed rightly to divide and faithfully to distribute the word of truth. In the school of Christ, (especially if the Lord designs him to be a teacher of others,) he will be put to learn

some lessons not very pleasant to flesh and blood: he must learn to run, to fight, to wrestle, and many other exercises, some of which will try his strength, and others his patience. You know the common expression of a jack of all trades. I am sure a minister had need be such an one; a soldier, a watchman, a shepherd, a husbandman, a builder, a planter, a physician, and a nurse. But let him not be discouraged; he has a wonderful and a gracious Master, who can not only give instructions, but power, and engages that his grace shall be sufficient at all times, and in all circumstances, for those who simply give themselves up to his teaching and service.

I am sincerely yours.

LETTER XIX.

To Mr. W****.

My dear Sir, August 29, 1774.

I HAVE been often with you in spirit in your new habitation. In my idea of it, it is a grand place; a temple where the Lord is worshipped; a castle guarded by Almighty Power. If I mistake not, it has several privileges beyond most of the houses in your neighbourhood. Does not the sun often shine into it in the night season? Have you not some rooms so far exceeding the gallery of St. Paul's, that if you speak but in a whisper, your voice is heard beyond the clouds? Have you not a very fine prospect from it, when the air is clear? According to my notion of the situation, when you look one way, you have a long vista which

would take one a good number of years to travel over, and a great number of curious Ebenezers erected, (instead of mile-stones,) all along the road. If you look the other way, there is always a kind of mist, which prevents objects which are near at hand from being clearly seen; but, what is very extraordinary, I am told you can see through that mist, to a land that lies a great way off, and that the more you look the better you can see. If every house around you had the like advantages, it would be certainly the finest village in the kingdom—a little heaven upon earth. All houses, from the king's to the labourer's, however they differ in other circumstances, agree in this, that they must have windows whereby they may receive the light. A palace without a window would be but little better than a dungeon; and a man would almost think himself buried alive in it. Many splendid houses are dungeons with respect to spiritual light. A believer could not bear the thoughts of living in any situation, unless he enjoyed the light of the sun of righteousness; and with this any situation is tolerable. You know the value of this light; and you are favoured with it. Therefore I doubt not your house is a good one. May you enjoy it more and more, and now you are withdrawn from the noise of the town, and, (as I suppose,) in some measure from the hurry of business, may your leisure be sanctified, and a sense of the Lord's presence brighten every hour of your future life; and may you dwell, as Jacob lodged for one night, at the gate of heaven, till the appointed moment when the gate shall open and let you in, to be for ever with the Lord. In the mean time you are happy that the Lord has favoured you with many opportunities and advantages of promoting his glory, and the good of his people, and given you a heart to improve them. I

would tell you how it is with me if I could ; at the best, it would be an inconsistent account. I am what I would not, and would what I cannot. I rejoice and mourn ; I stand fast, and am thrown down in the same moment. I am both rich and poor ; I can do nothing, yet I can do all things. I live by miracle. I am opposed beyond my strength, yet I am not overpowered. I gain when I lose, and I often am a loser by my gains. In a word, I am a sinner, a vile one ; but a sinner believing in the name of Jesus. I am a silly sheep, but I have a gracious, watchful Shepherd. I am a dull scholar, but I have a Master who can make the dullest learn. He still bears with me, he still employs me, he still enables me, he stills owns me. O, for a coal of heavenly fire to warm my heart, that I might praise him as I ought! As a people, we have much cause of complaint in ourselves, and much cause of thankfulness to him. In the main, I hope we are alive, though not as we could wish ; our numbers, rather increase from year to year, and some flourish. In the ordinances, we are favoured in a measure with his presence. But, O for a day of his power ; that his work may run broader and deeper, and the fire of grace spread from heart to heart, till the whole town be in a flame! To this I hope you will give a hearty Amen, and often remember us in your prayers.

I am sincerely yours

LETTER XX.

To Mr. W****.

My dear Sir, May 25, 1775.

I WAS thinking of writing to you before I received yours, and I have been thinking of it often since. Yesterday I had the agreeable information, that Mrs. **** was safely delivered of a daughter. This quickened my resolve, and determined me to congratulate you and Mrs. ****, and your son and daughter, upon the happy event, the very next post. I trust that you, and all nearly concerned in this mercy, rejoice in it, not only as an accession to your family, but especially as you see the good hand of a covenant God appearing for you and yours in answer to prayer. This makes temporal mercies, mercies indeed, when we can receive them as the fruits and pledges of special love; when they are sanctified by the promise and prayer, and when we can read in them the name and gift of Him who died for us. Pray give my love to the parents, and let them know that my heart is with them. May the Lord make them very happy in themselves, in each other, and in their family; and may they think they hear him saying upon this occasion, as Pharaoh's daughter did to the mother of Moses, "Take this child and "bring it up for me, and I will pay you your wages." The Lord's wages is good pay indeed. Who can express the honour and the comfort of bringing up a child for Jesus? The Lord has given you this honour; and I am sure you prefer it to all worldly considerations.

May he give you the desire of your heart for each and every one of your children. Mrs. **** and I are now in the line of parents. For though she never felt a mother's pains, and there doubtless are some feelings of a father to which I am a stranger ; the Lord has given us a child whom we love as our own, and look upon as our own. We think it an advantage, rather than otherwise, that she was born, (if I may so say,) to us, above five years old, which saved us all the trouble and expense of pap and cradle ; it is a great mercy to us that he has given her an amiable and manageable disposition, so that she is quite a companion ; we love to please her, and she studies to please us ; and she is in general, ruled with a word. I trust she is sent hither to be numbered in due time amongst his favoured people, and to know the Saviour's grace in her youth. Help me, dear Sir, with your prayers in her behalf. You ask if my soul be more alive to Jesus than ever? I can say he is precious to my soul, and that I love his ways and his service. He is my hope, my end, my portion ; and I esteem his favour better than life. But lively feelings are seldom my lot. Blessed be his name, He keeps and supports me. He keeps the flock committed to my care, so that we are in the main preserved from offences and from strife. Now and then he brings a stray lamb into the fold, and often he is seen in the fold himself. Then the sheep are happy, for they know his voice, and admire his love. And we know he is present when we cannot see him, or else the wolf would quickly break in and scatter us. Here is our security—that his eye and his heart are upon us continually. Mr. ****, (for you ask after him likewise,) is well, and I hope goes on well. I do not think he is lukewarm ; nor has his preaching been in vain. He is

a young man, and must learn some things, as others have done before him, in the school of experience; but I trust he is sound and honest, and that none who were concerned in helping him through his difficulties, and bringing him into the ministry, will have reason to repent it.

I am sincerely yours.

LETTER XXI.

To Mr. W****.

My dear Sir, May 3, 1776.

WILL you accept a short letter as an apology for a long silence? I have been working my way through a heap of unanswered letters, (I should have said half through;) had there been one from you in the number, it would have been dispatched amongst the first; but as there was not, I have deferred a little and a little longer, till I am constrained to say, Forgive me. I hope, and trust, you find the Lord's presence with you in your new habitation; otherwise you would think it a dungeon. There is the same difference amongst people now, as there was between the Egyptians and Israel of old. Multitudes are buried alive under a cloud of thick darkness, but all the Lord's people have light in their dwellings. Ah! how many great and fair houses are there without the heavenly inhabitant. It might be written upon their doors, *God is not here;* and when you go in, you may be sure of it, for there is neither peace nor truth within the walls. This thought has often struck me, when I have been to see some fine seats, as they are called. When

the Lord is not known and acknowledged, the rooms are but cells, in which the poor criminals have license to eat and sleep a little while, till the sentence under which they lie condemned shall be executed upon them. On the other hand, the houses of believers, though most of them called cottages, are truly palaces; for it is the presence of the king that makes the court. There the Lord reigns upon a throne of grace, and there a royal guard of angels take their stand to watch over and minister to the heirs of salvation. After all, the best houses upon earth are but inns, where we are accommodated a little time, while we are doing our Master's business. It is hardly doing you justice to say, you live where you have a house. Your dwelling, your home, is in heaven, here you are but a sojourner; but, to express it in a more honourable manner, you are an ambassador, entrusted with affairs of great importance, to manage for the King, your Master. Every believer, while upon earth, in his several callings, is an ambassador for Christ, though not called to the ministry. He has something of his Master's character and interest to maintain. He derives his supplies, his supports, his instructions from above; and his great charge and care is, to be faithful to his commission, and every other care he may confidently cast upon the Lord, to whom he belongs. In this sense we are to take the state upon ourselves, to remember our dignity, and not to stoop to a conformity to the poor world among whom we live; we are neither to imitate their customs, nor regard their maxims, nor speak their language, nor desire their honours or their favours, nor fear their frowns, for the Lord whom we serve has engaged to maintain and protect us, and has given us his instructions, to which it is both our duty and our honour to conform. And though the world that know him not, cannot be ex-

pected to think very favourably of us, yet they can do us no real harm, if they do not prevail upon our unbelief, and make us shrink from his service. And if through grace we are preserved, so as not to be ashamed of him now, hereafter he will not be ashamed of us. If they account us as gazing-stocks and laughing-stocks at present for our singularity, if they reproach, revile, and despise us, we may pity them; for a day is coming when they shall be ashamed, and when we shall stand forth with boldness, and shine like the sun in our Lord's kingdom. Then, at least, if not qefore, the difference between them that fear the Lord and them that fear him not, will be manifest. How different will be their language concerning him! Isa. xxv. 9.; Rev. vi. 16, 17. And how different will his language be to them! Matth. xxv. 34—41. O, what manner of love, that we who were like others by nature, should be thus distinguished by grace! We knew him not, and therefore we could not love him; we were alienated from him; sin, self, and Satan ruled in our hearts; our eyes were blinded, and we were posting along in the road that leads to death, without suspecting danger. But he would not let us perish. Though when he knocked at the door of our hearts, we repeatedly refused him entrance; he would not take a denial, but exerted a gracious force; made us willing in the day of his power, and saved us in defiance of ourselves. And from the happy hour when he enabled us to surrender ourselves to him, how tenderly has he pitied us, how seasonably has he relieved us, how powerfully upheld us! How many Ebenezers have we been called upon to rear to his praise! And he has said he will never leave us nor forsake us. And, O what a prospect lies before us! When by his counsel he has guided us through life, he will receive us to his

kingdom, give us a crown of glory, and place us near himself, to see him as he is, and to be satisfied with his love for ever. How many years did we live before we had the least idea of what we were born to know and enjoy! Many things look dark around us, and before us, but the spreading of the Gospel is, I trust, a token for good. O, that we might see the work running not only broader as to numbers, but deeper as to the life, power and experience, in the hearts, tempers, and conversation of those who profess the truth. The Lord has removed many of his dear people from ——— to flourish in a better world. Not only many of the old cedars, but several of the choicest young plants are taken away. Should I be sorry that the days of their mourning are ended, and that they are out of the reach of snares and storms? Nay, I should rather rejoice; and I do. Yet I feel bereaved. I miss them; they used to pray for me, comfort me, and often teach and shame me by their example. Pray that the Lord may raise us up more. I trust he has not wholly withdrawn from us. We walk in peace, and have some seasons of refreshment; now and then we hear of a new inquirer. I would be thankful when, as an angler, I catch a single fish. But O, that the Lord would put his great net in my hand, and fill it with a shoal!

I am, dearest Sir,

Your affectionate and obliged servant.

ELEVEN LETTERS

TO

J**** S****, Esq.

LETTER I.

My dear Friend, August 8, 1766.

I AM very willing to meet you with a letter at York, though I have no particular advice to offer. It seems probable, as you say, that your expected interview with the G**** will afford you some further light into your future path. I am in no pain about the event. Man is a proud creature, and prone to please himself with the imagination of influence and power; but in reality, he has none any further than as it is given him from above. The G****, or whoever else are displeased with you, have their commission, and limits assigned them by one whom they little think of; and when they seem to think they can do most, they shall in effect do nothing but as instruments of his will. I trust the Lord will stand by you, put his love into your heart, and suitable words into your mouth, and over-rule the minds of them with whom you have to do. And if he has further service for you in that situation, you will find that his hook and bridle will hold them in, so that they shall not be able to hurt you. As you know whom you have believed, and where to apply for strength suited

to your day, according to his promise, I am so far from trembling for the event, that I congratulate you on the honourable opportunity that is before you of witnessing a good confession in such a presence, which I trust the Lord will own and bless you in. Fear them not. Remember Jesus stood before the High Priest, Herod, and Pilate, for you. But how different are the cases! You may perhaps meet with some expressions of dislike, but the laws of the land will protect you from the full effects of their resentment; and even the laws of politeness will in some degree restrain them. You are not going to be buffetted, blinded, and spit upon. Look at your regimentals, and let them remind you of Him who wore a scarlet robe for you, not as a mark of honourable service, but as a badge of infamy. You are a soldier; if you were appointed to march against a battery, though it is a service not agreeable to flesh and blood, yet a sense of honour, and what you owe to your king, your country, and yourself, would prompt you to reject any rising thought of fear, that might betray you to act a part unsuitable to your character with disdain. But, O how much stronger and more animating are the motives which should influence us as Christian soldiers! I trust you will fully feel their influence. There is but a veil of flesh and blood between you and that unseen world where Jesus reigns in all his glory. Perhaps you will be attended with such companies of the heavenly host as made themselves visible to the shepherds. How will they rejoice to see you fervent and faithful in your Master's cause! Nay, he himself will be there; and, though you cannot see him, he will be looking upon you, as he did on his servant Stephen. Then think of the day when he, in his turn, will own and confess you before an assembled world. Yea, perhaps upon the

spot he may witness his approbation; and if you can hear him whispering in your heart, "Well done, good "and faithful servant," you will little regard what is said against you. As to consequences, leave them in his hand, they shall be all good and glorious to them that fear him. He may suffer a cloud to appear, but he can blow it away in a moment; he may permit this or that source to be stopped up, but he can open twenty in the room of it. He can show you how little dependence there is to be placed on the friendship and favour of men, when once we are enabled to be active and hearty for him; but these failures shall only give occasion of showing you likewise, how all-sufficient he is in wisdom, love, and power, to give more and better than creatures can possibly deprive us of. Fear not, be strong—yea, I say unto you, be strong; the Lord of hosts is with you.

I am yours, &c.

LETTER II.

My dear Sir, April 13, 1767.

I HOPE you find, while you attempt to water others, that you are watered and blessed in your own soul. May the Lord open your mouth, and strengthen your hands, and own your labours, if it is his pleasure to employ you in his public service. The fields are, indeed, white for harvest; and though I must govern myself by such views as the Lord is pleased to give me, when I look round and see the state of things, and the miserable darkness and security of poor sinners, I am not sorry that there are those who can and do at-

tempt those services which I cannot. When I see the heart humble, and simply devoted to the Lord, in whatever way Christ is preached, I can, yea, and will, rejoice. Give me leave to suggest, that the enemy of souls will owe you a bitter grudge for your zeal; you will have many eyes upon you, and hearts against you; the work is great, and the heart deceitful. I doubt not but you are apprised of the need of watchfulness and prayer; yet you will not be angry with me for reminding you.

You will have two counter-streams to withstand, either of which is sufficient to bear us off our feet, unless the Lord upholds us; I mean, opposition and popularity. The former is troublesome, and in some respects perilous, as we are too prone to catch something of the same spirit. But the latter is much more dangerous. Our friends are often eventually our worst enemies. It is not easy to find a preacher that has been honoured with much popularity, who has not been at some times greatly hurt by it. It is apt to make us forget who, and what, and where we are; and if we are left to suppose ourselves persons of consequence, but for a single hour, it will surely prove to our loss, and may expose us to a wound that may leave a lasting scar, even though the Lord is pleased to heal it. It behooves us, my dear Sir, to keep up a clear distinction in our minds between gifts and grace. I can say from experience, that it is possible to have a tolerable degree of liberty for outward service, so as to hold a congregation pretty fast by the ears, to make them weep, yea, and perhaps to weep with them, when the heart is far enough from a right frame before the Lord. These things you know: I had them not in view when I began, but they occurred in writing, and I set them down as a humbling part of

my experience. May the Lord enable us to walk humbly, and then we shall walk safely; to such he will give more grace. He will be their light, their strength, and their joy. May you ever find him so.

I am, dear Sir, yours, &c.

LETTER III.

Dear Sir, June 15, 1767.

YOU perhaps think me long in answering your acceptable and obliging favour, but I was willing to take a second thought concerning the point on which you desire my advice. I shall begin with this, and may the Lord help me to write as I ought.

I am fully satisfied with your views, and your abilities for the ministry, and should have greatly rejoiced to have seen you upon our list, if the Lord had inclined you that way, and opened you a door in his providence at your first setting out. But I fear the thing is, humanly speaking, impracticable, after the steps you have taken. Considering your situation in life, and the public manner in which you have preached, I apprehend you have made yourself too obnoxious for any bishop to accept your application. But, as the Lord has all hearts in his hands, and can bring to pass things that are most unlikely, I ought to suppose the thing so far possible, as to admit the consideration of another particular, whether, if you could procure ordination, you could properly, and with integrity, accept of it, and enter as a minister of the established church, with a previous and fixed determination to use your liberty indifferently, of preaching in all places and circumstances

as you do now. And, I must own, that if you are determined to pay no regard to those regulations which seem to me incumbent on ministers in the establishment, I think you had better remain as you are. If you are satisfied with your present call, you are now free to act as your conscience shall lead you: why then should you fetter yourself? For, more or less, you will find episcopal ordination a restraint. As to the positive engagements you would bring yourself under to the bishops, I think all is included in the term canonical obedience; to which you must bind yourself by oath. The measure of this obedience undoubtedly must be the canons; and the sense, in my judgment, is obedience to all their requirements, so far as the canons extend, and where conscience does not unavoidably interfere. Indeed, I am not sure that the canons do expressly prohibit a minister from preaching indifferently, when he pleases; and therefore it may seem you are not bound by them. This I think is an excuse for those of my brethren, who having been ordained before they considered or knew the nature of their function, and awakened afterwards, have been led insensibly, and by steps, to extend their labours far and wide. But things are so well understood now on both sides, that for a man to apply for ordination with a design to act contrary to the general rule of parochial cure, carries the appearance of disingenuity; and if the canons are silent, I believe the laws of the land give every minister such a right in his own parish, as not to allow any other person to preach in it without his consent, unless he claims as a dissenter the benefit of the Act of Toleration. I apprehend all the church ministers who act notoriously irregular, are exposed to suffer inconveniences for it, if ever it shall please God to permit their

superiors to put their power by law in force against them.

As to those who are already in this way, and who think it their duty to go on in defiance of all that might be done against them, I have nothing to say; I rejoice in their zeal and success, so far as they appear to act for the glory of God and the good of souls, and the Lord is pleased to honour them with usefulness; but I cannot so well approve of a person's entering into orders, with a view to disregard the established regulations of the church. In your case it seems not at all necessary, for you would not preach better, nor probably to greater numbers, if you were ordained; for your red coat and shoulder knot will probably excite the curiosity of the people as much as my gown and cassock can do. And then I have some reluctance to your giving up your connexions in the army, and especially as you assured me that your influence, both with the officers and soldiers, is no way lessened by your commencing preacher. The continual removes of your regiment will give you the opportunity of declaring the glad tidings in a great variety of places; your rank in the army will excite the attention of the people wherever you go; and how useful the Lord may make you amongst the soldiery, who can tell? So that supposing you are satisfied in yourself as to your present proceedings, you seem to have fairer and more extensive opportunities for usefulness than any of us, and none can charge you with inconsistency, or give you trouble for what you do. I do not wonder that your family should wish you to take orders, because it would in some measure remove that odium which they suppose you are under by preaching in your present capacity. But I am persuaded this alone would not be a sufficient motive to

you. Mr. H****'s judgment has a considerable weight with me; but, in the present case, I am constrained to differ from him, for the reasons I have suggested above. However, I trust that the Lord whom you serve, will be your best and infallible counsellor, and in time give you clear satisfaction as to what he would have you to do.

I am sorry to see myself so near to the bottom of my paper, before I have opportunity to say something of that precious name, Jesus. Continue to look to Him, my dear friend, and he will guide you with his eye, give you support for the present, and direction for the future. If he were upon earth, and you could get near him, would you not lay your difficulties before him? You have the same liberty and encouragement to do it *now*, as if you saw him with your eyes. I need not tell you this; you know it; yet though our judgments are fully convinced that he is as near, as kind, as attentive to our concerns, as ready to hear and as willing to assist as our own hearts can wish, it is not always easy to reduce these sentiments to practice. Unbelief, that injurious bar, interposes and starts a thousand anxious thoughts to hide him from us. If you find, through grace, that you are submissive, and only desirous to know his will, and continue waiting upon him, then fear not; he will not suffer a soul that depends upon him to take a wrong step in a matter of such importance. And if you find that he has assisted and owned you in what you have done hitherto, I would not have you entertain an uneasy doubt that you have acted wrong.

I am, Sir, yours.

LETTER IV.

Dear Sir, July 14, 1767.

I THANK you for your favour of the 3d. I wish I could offer you advice worthy of the confidence you place in me. Your reasons for a settlement are weighty. I can only say, be much in prayer, and attend to the leadings of Divine Providence, and I doubt not but he will make your path of duty clear; not perhaps all at once, but by degrees, and, though slowly, yet surely; so that after you have been exercised with uncertainties for a season, you shall find, that he is overruling all to bring about what he has already appointed for you.

As you seem to think that you may, upon cool reflection, be induced to see it the duty of a minister more peculiarly to attend to the charge of a single flock, my principal objection to your applying for ordination amongst us, is so far lessened. And I trust, if you alter your sentiments on this point, it will be owing to reflection and real conviction, and not to a bias arising from the motives and views you mention in your letter. When a person has a becoming diffidence of his own judgment, he is apt to be influenced, (perhaps too far,) by the advice and example of those whom he esteems wiser and better than himself. It is no wonder, therefore, that if you attend only to the advice and example of those of our friends who are warm for itinerancy, when you consider their zeal, their motives, and their apparent success, you should think it matter of duty, not only to follow, but, if possible, to go beyond them. For my own part, the love and esteem I bear to many persons

in that line is so great, that I know not if I durst trust myself to be shut up long amongst them in a room, lest they should, as it were, compel me to break through all bounds, and totally forget the views I have had upon mature deliberation, and in my cooler hours. But I find it best, when good men are divided, to hear what may be said on both sides. I imagine your connexions have chiefly led you to consider the plausible appearances on the one side of the question. But I can assure you, there are, (if I mistake not,) some weighty considerations to be offered in behalf of *regularity*. And, by way of balance to what has occurred to you against it, I could wish you had an opportunity of conversing with my friend Mr. T****, who, perhaps, might be of use to settle your judgment and determination as to your future conduct. Though the difficulties in the way of your ordination are great, they are certainly not insuperable. They were very great against me : yet the Lord opened a way. Some concessions will perhaps be expected from you, with respect to what will be called the irregularity of your late proceedings ; and therefore the strongest bars will be laid in the way by your own honour and conscience, unless you should see that, all things considered, it is best for a clergyman generally to restrain his zeal within the bounds allowed and prescribed by law ; for, I dare say, unless you see it so, you will not say so.

You may depend upon the business you intrusted me with, being kept a profound secret. Though you have not mentioned the person, yet as you seem to speak as if she were not a stranger to me, I suppose I guess who she is ; and if I guess right, I congratulate your choice ; for it seems suitable in every respect. I

have reason to be a friend to marriage; and I doubt not but if the Lord is pleased to give you a suitable partner, it will both add to your comfort and strengthen your hands in his service. Commit yourself, therefore, to him; act so far as he affords you an opening; consult him step by step; follow his providence close, but do not force it. We are prone to pursue things that appear desirable with too much keenness; but in his leadings there is usually a praying time and a waiting time. Yea, he often brings a seeming death upon our hopes and prospects just when he is going to accomplish them, and thereby we more clearly see and more thankfully acknowledge his interposition.

The bearer of this is a simple, honest man; a good proficient in the Lord's ways for the time of his standing. Like most of the flock, he has many exercises, both inward and outward. If you have time to speak with him, he will tell more at large how it is with us.

I rejoice that the Lord brought you honourably off from your challenge, and gave you victory without fighting. This shows his power over all hearts, and that he is a sure refuge and buckler to all who trust him. O that we could trust him at all times, and pour out our hearts before him! When Moses was in any difficulty, he repaired to the tabernacle, and always found direction and support. This was his peculiar privilege, the people could not come so near; but under the Gospel, all the Lord's people have the privilege of Moses, to come into his immediate presence, and tell him all their wants at all times. How happy should we be if we could fully improve this privilege, and bring every thing, as fast as it happens, to the throne of grace. Surely he does not sit between the

cherubim for any other purpose than to give us answers of grace and peace all the day long.

I am, dear Sir,

Your affectionate servant and fellow-pilgrim.

LETTER V.

My dear Friend, Sept. 28, 1767.

YOURS of the 31st of August from York, gave much pleasure to me, and to your friends here. I rejoice that the Lord enabled you to stand up for his truth, and gave you the victory in the manner you relate. It is a proof that he is indeed on your side; and I think it is an intimation that you are in the right place. Indeed, I own I could never heartily wish to see you in *our* uniform; for I think you bid fair to be more extensively useful by keeping your stand in the army, and continuing to preach where the Lord opens you a door. As to considerations of a personal nature, I doubt not but you desire to hold them in subordination to the will of God and the calls of duty; and why might not what you hinted to me take place while a captain, as well as if a clergyman? Of this you are the best judge; but in general, I know the Lord can and will order all things for the good of his children, and especially of those who are desirous to give themselves up, without reserve, to his service, and to cast all their care and concerns on him by faith and prayer.

I hope Mr. B**** and you are mutually comfortable and profitable to each other. I understand his heart is warm for the work, and perhaps your zeal and example have quickened his desires to what I sometimes hear

called, an apostolic mission, and what others disapprove by the term irregularity. For my own part, I wish well to all, both regulars and irregulars, that love and preach Jesus. But I remember a question something to the purpose, (and that he was a man of a warm zeal, and as little under the influence of worldly wisdom as any we hope to be in this day,) who somewhere asks, "Are all apostles?" If it should be allowed, (which I should be unwilling to contradict,) that in the case of some, perhaps in your case, there are some circumstances which, taken in connexion with the event of things, do evidently justify their acting in that way which some call irregular; it will not follow, therefore, that every young man who has a fair and peaceable right to expect orders in the church, and a providential appointment to the cure of souls in a particular place, would do well to follow their steps. It appears to me that a parochial charge is a weighty thing, and that a minister who keeps much with his own people, watches over and warns them publicly and from house to house; acquaints himself with their situations, tempers, and temptations, and thereby knows how to speak a word in season to them, and is on the spot to guard them against the first symptoms of a declension, or the first appearances of error; I say, such an one appears to me in a competent sphere of duty, and if he admits engagements manifestly inconsistent with such a close and sedulous attention, he may appear more important to himself, or in the eyes of the world, but will not, upon the whole, be so useful. There is that in us by nature which may dispose us to be well pleased at aiming at great things; and though I trust that many who set out as if they expected to convert whole countries, act from nobler motives, even a gracious concern for the glory

of God and the good of souls, yet our own evil is so deeply and closely entwined with the good which the Lord puts into our hearts, that I believe many who earnestly desire to promote the gospel interest, do in some respects hurt it, by overlooking all regard to order, treating the most express and positive engagements as not worthy of notice, drawing a sort of warrant thereby for any person to undertake any service, who thinks himself qualified for it.

As to yourself, my dear Sir, my whole heart goes with you in your endeavours to serve the Lord; what he has done for you, and by you, are satisfactory proofs to me of your call. But I write thus to beg you not to make your own case a precedent; but when you meet with young men of right views and promising talents, who seem properly qualified to serve God in the established church, if they are ready to catch your fire, I would wish you rather to assist them with a bridle than a spur; advise them to follow the leadings, and wait the openings, of Providence; to begin with small things, and not to think their time lost, if the Lord should give them at first such an easy service as may afford them leisure for a close study of the word of God and of their hearts, that they may come to be solid, Scriptural, experimental, and judicious preachers, be furnished with an acceptable variety, and prove, both to the church and the world, workmen that need not to be ashamed. Some young men have been loose and raw preachers all their days, by thinking a warm impression of a text of Scripture, and a compassionate feeling for the souls of sinners, almost the only necessary requisites. When a young tree puts out blossoms in great abundance, the skilful gardener pulls many off,

and, though he thereby lessens its fruitfulness for the present, he secures it for the future.

I am yours, &c.

LETTER VI.

My dear Friend, November 9, 1767.

I THINK we fully agree in our sentiments about preachers. The gifts, the views, the services of those who are sent and taught by the same Spirit, may be, and are in many respects, different; but if they are sent and taught by him, they will preach the same Jesus, they will equally confess their dependence on the Holy Spirit for their ability and success, and, more or less, he will own their ministrations, and give them living witnesses and seals that he has employed them in his work. Those who agree in these essentials, would do well to agree amongst themselves, and to wish each other prosperity in the name of the Lord. When I see a competency of spiritual knowledge, and a humble frame of mind, I would not look further, nor inquire whether the instrument is a scholar or a gownsman, before I give him the right hand of fellowship. But I own, if people attempt to teach others what they very poorly understand themselves; or if the deportment savours of self-confidence and a desire of being noticed, I am ready to fear that they run before they are sent. I wish that none of *us* who are called regular, may affect to despise those who, from a principle of love to the Lord and to souls, think it right to move more at large than we do. And I wish that none in *your way* would censure and

condemn *us* for being incumbent upon what we conceive to be our proper work and charge, but candidly believe we may have other reasons than the fear of man, or the love of ease, (though, alas! I know not to what charge I dare plead an absolute Not guilty,) for not choosing to depart from our present path, and to imitate yours. I say I wish there may be this mutual candour on all sides; but if not, those will be happiest who can bear the misapprehensions of their brethren without being either grieved or offended. It is a small thing to be judged of men. If the Lord condescends to smile upon us, and gives us to maintain a good conscience in his sight, so that we can humbly appeal to him that we aim at his glory, we may be content to bear any thing else. We shall all be of one mind ere long. In the mean time, may we ever remember, that not he that commendeth himself is approved, but whom the Lord commendeth.

I am glad you have been at H———; I made no doubt but you would love my dear friend; possibly I may overrate him; I own he is but a man, but I think him an uncommon one; an eminent instance of the true Christian spirit. This is what is most taking with me. Gifts are useful; but they are mere tinsel, compared with the solid gold of grace. An eminency in gifts is specious and glittering; but unless grace is proportionable, very ensnaring likewise. Gifts are like riches: if well improved, they give a man fairer opportunities of service; but if the Lord favours a man with great gifts, and in consequence thereof, considerable popularity, that man stands in a dangerous situation: if he is not kept humble, great soon will be his fall; and to keep such a man humble, more than a common share of trials is usually needful. My prayer for you and

for myself, my dear friend, is, that we may never be suffered to infer grace from gifts, or to mistake the exercise of the one for the exercise of the other. We have need to be saying continually, " Hold thou me " up and I shall be safe." How else can we stand? If we meet with opposition, it has hurt its thousands. If we are exposed to caresses and popularity, they have slain their ten thousands. Jesus alone is able to preserve us, and he is able to preserve us fully; in the lion's den, in the fiery furnace, in the swellings of Jordan, if he be with us, and maintain in us a sense of our unworthiness, and our entire dependence upon him, we shall be safe.

I see that, beside the general lot of affliction in common with others, you are likely to have one peculiar trial, which might be lightly regarded by some, but not by me. Indeed, I can sympathize with you; and, from what I have formerly felt, I am sure nothing but the grace of God can compose the mind under such a disappointment. But remember, he has given you himself. If he sees fit to overrule your desires, be sure it is best for you. The Lord sees all consequences; if we could do so, we should acquiesce in his appointments the first moment. If it is for your good and his glory, it shall yet take place, (you would not wish it otherwise;) if not, he can make it up, perhaps in *kind*, (for there is an old proverb, " That there is as good fish in " the sea as ever came out of it;") but if not so, he can easily make it up in *kindness*, and give you such a taste of his love that you shall gladly forego all, and say as David, Psal. lxxiii. 25. Let other things turn out as he pleases, you must be happy, for the Lord himself is your guide, your shield, and your portion. Keep your eye and heart, my friend, upon his work, and he

will take care of your other affairs, and not withhold any good thing from you. All hearts are in his hands; when his time is come, hard things are made easy, and mountains sink into plains.

I am, dear Sir, yours, &c.

LETTER VII.

My dear Friend, January 4, 1768.

MY heart is as much with you, I trust, as it would be had you the most canonical appointment, and the most regular sphere of service. And I would as willingly hear you in your usual places, as if you preached in St. Paul's. But as I have already answered your letter, this, and more that I could offer from it, now I have it before me, may be little more than repetition.

I hope the entrance of the new year will be blessed to you. The last was to me a year of peculiar mercies! But, alas! as to my part in it, I have little pleasure in the review. Alas! how much faintness and unfruitfulness has the Lord borne with from me! Indeed, I am almost continually a burden to myself, and find such a difference between what I seem to be in the pulpit and in public, and what I really feel myself to be before the Lord, that I am often amazed and confounded; and was it not that the Lord has been pleased in some measure to establish me in the knowledge of my justifying righteousness, and the unalterable security of his covenant of grace, I should be ready to give all up. I am kept at a great distance from the full possession of my privileges; but, through mercy, the evils I feel are confined within myself; the Lord keeps me from stum-

bling outwardly, and does not suffer Satan to distress me with those grievous temptations which he has always in readiness when permitted. I trust my hope is founded upon a rock, and that he to whom I have been enabled to commit my soul, will keep it to the end. Yet surely I am a wonder to myself.

Exercises of mind are common to all who know any thing of themselves, and have some just views of their obligations to redeeming love. But those who preach to others must expect a double portion. We need them in order to keep us humble, upon which, as a means, our success and comfort especially depend. We need them that we may know how to speak a word in season to weary souls. Innumerable are the trials, fears, complaints, and temptations, which the Lord's people are beset with; some in one way, some in another: the minister must, as it were, have a taste of all, or it might happen a case might come before him to which he had nothing to say. And we need them likewise to bring our hard hearts into a feeling disposition and sympathy with those who suffer, otherwise we should be too busy or too happy to attend unto their moans. Surely much of that hasty and censorious spirit, too often observable in young converts, arises from their having, as yet, a very imperfect accquaintance with the deceitfulness of their own hearts. But, the old weather-beaten Christian, who has learnt by sorrowful experience how weak he is in himself, and what powerful subtle enemies he has to grapple with, acquires a tenderness in dealing with bruises and broken bones, which greatly conduces to his acceptance and usefulness. I desire, therefore, to be resigned and thankful, and to give myself up to the Lord to lead me in whatever way he sees best; only I am grieved, that it is so much his appointment to

keep me thus low, as it is the necessary consequence of my own folly and remissness.

I am yours, &c.

LETTER VIII.

My dear Friend,

FROM what I have heard, I suppose this will not come premature to congratulate you on the accomplishment of your wishes. If the late Miss C**** is now Mrs. S****, we present our warmest wishes of happiness to you both in your union—a union in which, I trust, you will both see the effect of his love and favour who has previously, by his grace, united you to himself. I was much pleased when you first mentioned your views to me; for I thought you were remarkably suited and fitted for each other, and I had a good hope from the beginning, that the difficulties which seemed at first to occur would in due time subside. I rejoice with you therefore; yet as one who knows that the sweetest connexions in the present life are attended with their proportionable cares und abatements. No one has more reason to speak with thankfulness and satisfaction of the marriage state than myself. It has been, and is, to me, the best and dearest of temporal blessings; but I have found a balance, at least an abatement, in the innumerable inquietudes and painful sensations which at times it has cost me. So it must be in the present state; we shall, in one way or another, feel that vanity is interwoven in every circumstance of life, and it is needful we should feel it, to correct that proneness in our hearts to rest in creatures. How-

ever, the God of all grace has promised to sanctify the changes we pass through, and he will not afflict us without a cause, or without a blessing. Upon your entrance on a new way of life, you will probably find the enemy will change the manner and method of his attacks; he suits himself to our occasions and situations. With such an amiable partner, your chief danger perhaps will lie in being too happy. Alas! the deceitfulness of our hearts, in a time of prosperity, exposes us to the greatest of evils, to wander from the fountain of living waters, and to sit down by broken cisterns.

> The fondness of a creature love,
> How strong it strikes the sense.

Permit me to hint to you, yea, to both of you, Beware of idolatry. I have smarted for it; it has distressed me with many imaginary fears, and cut me out much cause of real humiliation and grief. I would hope that others are not so ungrateful and insensible as I am; but for myself I have chiefly found that the things which I have accounted my choice mercies, when I have seen the hand and tasted the goodness of the Lord the most sensibly, have been the principal occasions of drawing out the evils of my heart, seducing me into backsliding frames, and causing me to walk heavily and in darkness. And this moment, should the Lord visit me with breach upon breach, and bring the thing that I most fear upon me, I must justify him; for I have turned all his blessings into occasions of sin, and perhaps those most upon which my heart has set the highest value.

Yet still I must congratulate you. So sure as you are joined you must part, and such separations are hard to flesh and blood; but it will only be a separation

for a little time. You will walk together as fellow-heirs of eternal life, helpmeets and partakers of each other's spiritual joys, and at length you shall meet before the throne of glory, and be for ever with the Lord. May you live under the influence of these views, and find every sweet made still sweeter by the shining of the Sun of Righteousness upon your souls; and every cross sanctified to lead you to a nearer, more immediate, and more absolute dependence on himself. For this I hope frequently to pray, and I entreat your joint prayers for us. To which I must add, my hope and expectation, that if ever occasions should call you into these parts, you will certainly give us the pleasure of receiving you both at the vicarage.

Your experiences and mine seem something alike, only you appear to me to have a quicker sense both of sin and grace than I have attained. Perhaps you think differently. It is a question that can be decided only by Him who searches our hearts. But it matters not who is best or worst, since Jesus is necessary and sufficient for both. I trust he is my righteousness and strength, and that I do not deliberately look for either elsewhere. But the old leaven—a tendency to the covenant of works, still cleaves to me, and my judgment, (imperfect as it is,) is much clearer than my experience. I think I can point out the way to others, but I find it not easy to walk in it myself. However, I am learning to cease from complaints, unless to the Lord, and would rather invite my friends to join me in praising his goodness and grace. I am not what I would be; but there is a period coming, when I shall be so, yea, more than my heart can conceive. I hope to see Jesus, to be like him, and with him for ever.

I am your very affectionate, &c.

LETTER IX.

My dear Sir, November 14, 1768.

YOUR last letter, (which I am glad to find is without a date,) gave me much pleasure. As the Lord has shown you where your dangers lie, and has revealed himself to you as your wisdom and strength, I doubt not but you shall be led in the path of duty and safety. Sometimes, indeed, he lets us make a trip, to increase our circumspection and humiliation, to keep us sensible of our nothingness, and to endear to us the name of Jesus, our gracious Advocate. It is difficult to preserve a right frame of spirit in our necessary converse with temporal things; so as not to overvalue or undervalue the many tokens of his love, with which he is pleased to surround us. But, though the lesson is hard, and we are dull scholars, our Master is able to teach us all things that concern our comfort and his glory; and he has promised he will teach us. Indeed, we are in his school from morning to night; every occurrence of every day, all that passes within and without, has a voice, and a suitableness to advance our proficiency. The providences that affect our persons, families, and acquaintance; the workings of our own hearts, the conduct of others before our eyes, whether good or evil, all concur to expound and illustrate the word of God, and what we there read concerning the two great mysteries of sin and grace. The best exposition of divine truth is always before us; and we may read and study it when we lie down or rise up; when we sit in the house, or when we walk by the way. In this way, though we are

slow to learn, yet the Lord enables us to get forward a little. And in proportion as we advance, we see more of his fulness and sufficiency, and the emptiness and vanity of every thing else.

I heard, some time since, that you were on the point of quitting your regiment. Whether this report arose from the information, which as you mention in your letter you had received from the commanding officer, but which you did not think of sufficient authority to determine you; or whether you have received a further intimation, I know not. Wherever this may find you, I hope it will find you just where, and just as the Lord would have you to be; casting all your care on him, and having nothing much at heart but to know his will, and cheerfully to comply with it. This is a happy frame; for they that thus trust in the Lord, shall never be moved: they shall not be afraid of evil tidings: he will guide them by his eye, direct all their paths, and give them his testimony in their consciences that their ways are acceptable in his sight.

I am, &c.

LETTER X.

My dear Sir, May 20, 1769.

I AM more sorry than surprised that you are constrained to leave the army. I was apprehensive from the first that, sooner or later, this would be the case. However, as I know you have acted with a simple view to the glory of God and the good of souls, I trust he will give you the reward of those that suffer for righteousness' sake. May he now make you a blessing

wherever he shall be pleased to fix or send you, and give you many seals to your labours, that you, and all about you, may rejoice in your present situation. And as you are not now under either military or ecclesiastical restraints, I doubt not but you will gladly spend and be spent for his sake. The campaign is short; the victory already secured: we have but a few skirmishes to pass through; and then, he who has promised to make us more than conquerors, will put a crown of eternal life upon our heads.

We were truly concerned to hear of Mrs. S****'s illness, but hope your next will inform us of a happy recovery. I know how to sympathize with you in this article. When we have had such views of the world, that we are in a measure weaned from all connexions but one; when we have, (if I may so speak,) but one gourd in which we rejoice, how do our spirits flutter when we think a worm is touching its root! I have been a grievous idolater, and have loved to a sinful excess; yet, through marvellous mercy, we are both spared to this day. But how often has the Lord punished us in each other; what anxiety and distress have I at times endured for want of faith to trust my dearest concerns in his hand who does all things well; and for want of that moderation, with respect to all things below the skies, which becomes those who are called with the high and holy calling of the Gospel. Such is the effect of our depravity, that we are almost sure either to undervalue or overvalue the blessings we enjoy. But the Lord is good; he knows our frame, pities our weakness, and, when he corrects, it is with the affection of a father. I hope he will spare you to be long comforts and helpmeets to each other: yet knowing how happily you are united, I cannot help, when I recollect how I have smarted, giving

you a gentle admonition. Beware of idolatry. He, who in mercy brought you together, will not needlessly grieve you. He loves you both, unspeakably better than you love each other, and therefore you may safely commit health and life, body and soul, into his keeping. Pray for me that I may myself learn the lesson I would prescribe to you; for though it is easy to talk and write while all things are smooth, yet when the trial has returned, and I have been brought to a pinch, I have still found that I had yet much to learn, and that when judgment is tolerably clear, the actual experience and feeling of the heart may be sadly mixed and disturbed.

As to your complaints, I might transcribe them, and send them back in my name. I seem to have all the causes of grief and shame that are common to others; and not a few, that I am ready to think peculiar to myself. But, through mercy, I can also follow you in what you say of the all-sufficiency of Jesus. His blood, righteousness, intercession, and unchangeable love, keep me from giving way to the conclusions which Satan and unbelief would sometimes force upon me. It is he who must do all for me, by me, and in me. I long to live more above the influence of a legal spirit and an unbelieving heart. But, indeed, I groan, being burdened. I have no reason to complain of a want of liberty in public, but I wish I could be more concerned for success, and more affected to see poor sinners hardening under the sound of the Gospel. I am afraid that if I am enabled to fill up my hour, and to come off with tolerable acceptance, I am too easily satisfied. Indeed, this is a mercy which demands my thankfulness; but the great concern should be, that neither my preaching nor their hearing may be in vain. However, the Lord grant me to be faithful!

 I am yours, &c.

LETTER XI.

My dear Friend, January 19, 1773.

THE evils of which we mutually complain, are the effects of a fallen nature; and though we feel them, if the Lord gives us grace to be humbled for them, if they make us more vile in our own eyes, and make Jesus more precious to our hearts, they shall not hurt us, but rather, we may rank them among the all things that shall work for our good. All our complaints amount but to this, that we are very sick; and if we did not find ourselves to be so, we should not duly prize the infallible Physician. Our perverseness and frowardness illustrate his compassion and tenderness; and what by mournful experience we learn of the deceitfulness of our own hearts, qualifies us the better to speak to the case of others, and to offer a word of warning, exhortation, and consolation to his people. There is no school but this in which we can acquire the tongue of the learned, to speak a word in season to them that are weary, or be preserved from the pride, vanity, and self-righteousness which would otherwise defile all our best services. It is better of the two, that we should have cause of being covered with shame and confusion of face before the Lord, than, for want of a due sense of the evils within us, be suffered to grow wise and good in our own conceits, as we certainly should when the Lord is pleased to give us some liberty and success in our public work, unless we were ballasted with the mortifying conviction of what we are in ourselves. Yet I hope he will enable us to watch and pray against any actual backslidings of heart,

and that the remembrance of what we have already suffered in this respect, may suffice to remind us that we are nothing, have nothing, and can do nothing, but by his power working in us. If he is pleased to keep our eye and our heart simply dependent upon him, his good word provides us with ample encouragement against the remnants of indwelling sin, which will cleave to us while we are in the body. We are complete in him. Our righteousness is in heaven. We have an advocate with the Father. We are not under the law, but under grace. In a little while all sins, temptations, clouds, and veils, shall be done away for ever.

I find that many of my complaints arise more from the spirit of self, than I was formerly aware of. Self, as well as Satan, can transform itself into an angel of light. To mourn over sin is right; but I do not always rightly mourn over it. Too often a part of my grief has been, a weariness of being so entirely dependent upon Jesus, of being continually indebted to him for fresh and multiplied forgiveness. I could have liked better to have some stock, ability, and power of my own, that I might do a little without him; that I might sometimes come before him as a saint, as a servant that has done his duty, and not perpetually as a poor worthless sinner. O that I could be content with what is, and must be, my proper character; that I could live more simply upon the freeness and fulness of his grace!

* * * * * * * * * * *

There is no sin more to be dreaded than the great sin of thinking we can do a moment without a fresh application of the blood of sprinkling to our consciences, and a renewed communication of his Spirit to our hearts. This life of faith is the life of Christ in

the heart. "Not I," says the apostle, "but Christ "liveth in me." His strength is made perfect in my weakness. I am nothing. He is all. This is foolishness to the world; but faith sees a glory in it. This way is best for our safety, and most for his honour. And the more simply we can reduce all our efforts to this one point, "Looking unto Jesus," the more peace, fervour, and liveliness, we shall find in our hearts, and the more success we shall feel in striving against sin in all its branches.

I am yours, &c.

EIGHT LETTERS

TO

**** ****.

LETTER I.

Dear Sir, July 30, 1767.

YOUR letter gave me much pleasure, and increases my desire, (if it be the Lord's will,) of having you so near us. As I hope it will not be long before I have the pleasure of seeing you, I shall be the less solicitous if my frequent engagements should constrain me to close before my paper is filled. I can only advise you, to resist to the utmost, every dark and discouraging suggestion. The Lord has done great things for you, and wonderfully appeared in your behalf already; take encouragement from hence to hope, that he will not forsake the work of his own hands; Judges xiii. 23. There is much weight in the apostle's argument in Rom. v. 10. Surely he who showed us mercy before we asked it, will not withhold it now he has taught us how to plead for it agreeably to his own will. Though sin has abounded in us, grace has superabounded in him; though our enemies are many and mighty, Jesus is above them all; though he may hide himself from us at times for a moment, he has given us a warrant to trust in him, even while we walk in dark-

ness, and has promised to return and gather us with everlasting mercies.

The Christian calling, like many others, is easy and clear in theory, but not without much care and difficulty to be reduced to practice. Things appear quite otherwise, when felt experimentally, to what they do when only read in a book. Many learn the art of navigation, (as it is called,) by the fire side at home, but when they come to sea, with their heads full of rules, and without experience, they find that the art is only to be thoroughly learnt upon the spot. So, to renounce self, to live upon Jesus, to walk with God, to overcome the world, to hope against hope, to trust the Lord when we cannot trace him, and to know that our duty and privilege consist in these things, may be readily acknowledged or quickly learned; but, upon repeated trial, we find, that saying and doing are two things. We think at setting out that we sit down and count the cost; but, alas! our views are so superficial at first, that we have occasion to correct our estimate daily. For every day shows us some new thing in the heart, or some new turn in the management of the war against us which we were not aware of; and upon these accounts, discouragements may arise so high as to bring us, (I speak for myself,) to the very point of throwing down our arms, and making either a tame surrender or a shameful flight. Thus it would be with us at last, if the Lord of hosts were not on our side. But though our enemies thrust sore at us that we might fall, he has been our stay. And if he is the captain of our salvation; if his eye is upon us, his arm stretched out around us, and his ear open to our cry, and if he has engaged to teach our hands to war and our fingers to fight, and to cover our heads in the day of battle, then we need not fear, though a host rise up against

us; but, lifting up our banner in his name, let us go forth conquering and to conquer; Rom. xvi. 20.

We hope we shall all be better acquainted soon. We please ourselves with agreeable prospects and proposals; but the determination is with the Lord. We may rejoice that it is; he sees all things in their dependencies and connexions, which we see not, and therefor he often thwarts our wishes for our good; but if we are not mistaken, if any measure we have in view would, upon the whole, promote our comfort or his glory, he will surely bring it to pass in answer to prayer, how improbable soever it might appear; for he delights in the satisfaction and prosperity of his people, and without a *need be*, they shall never be in heaviness. Let us strive and pray for a habitual resignation to his will; for he does all things well. It is never ill with us but when our evil hearts doubt or forget this plainest of truths.

I beg an interest in your prayers, and that you will believe me to to be,

Dear sir, your affectionate servant.

LETTER II.

My very dear Friend, February 22, 1770.

YOU will believe that we were all glad to find that the Lord had given you a good journey, and that he is pleased to support and comfort you with his presence; and that we all sympathized with you in your present trial, and are greatly interested in your brother's illness. Prayer is made both for him and you amongst us,

publicly, and from house to house. And as you know we have had repeated cause to say, He is a God that heareth prayer, we hope that our prayers in this behalf likewise will open a door for praise.

And now may the Lord direct my pen, that I may send you what Mr. Philip Henry calls, " A word upon the " wheels ;" a word in season, for your refreshment and encouragement. I rejoice and I mourn with you. The little acquaintance I have had with your brother, (independent of his relation to you,) has given him a place in my heart and esteem ; and I can form some judgment of what you must feel at the apprehension of losing so near and dear a friend. But though he is brought very low, and physicians can afford little assistance, " to " God the Lord belong the issues from death." He can speak a returning word at the last extremity ; and what he can do he certainly will, if it is best upon the whole. But if he has otherwise determined, he can enable you to resign him, and can answer your desires in what is of still greater importance than prolonging the natural life. Considering how much his best interest is laid upon your heart, the pleasure he expressed at your arrival, his willingness to hear your prayers for him, and the liberty you find to improve every opportunity of speaking, I am willing to hope, that you will be made a messenger of light and peace to his soul. The Lord's hand is not shortened that he cannot save. He can do great things in a small time, as you know from your own experience. In a moment, in the twinkling of an eye, he can command light to shine out of darkness. If he speaks it, is done. Your brother's amiable character and regular deportment would undoubtedly be to his advantage, if he were to stand before a human judge ; but we know that we have to do

with a God who searches the heart, and to the demands of whose holy inflexible law, the whole world must plead guilty, and cast themselves entirely upon his mercy in Christ, or be confounded. This we cannot make one another understand, but the Lord can convince of it in an instant; and then how plain, how pleasing, how welcome, is the Gospel method of salvation by free grace in the blood of Jesus! One glimpse of the worth of the soul, the evil of sin and the importance of eternity, will effect that which hath been in vain attempted by repeated arguments. I hope the Lord will be with your heart and mouth, and that he will afford you the *mollia tempora fandi!* and direct your words to the heart. Perhaps now you may be heard when you touch upon your own most singular case, and declare the manner and the effects of the Lord's wonderful dealing with yourself, which, as it cannot be gainsaid, so neither can it be accounted for upon any other principles than those of the Scripture, respecting the power, grace, and all-sufficiency of Jesus to save to the uttermost.

You may perceive I would willingly help you if I could, though I know the attempt is needless, for the Lord is with you; and though I feel my own poverty in the endeavour; accept it, however, as a token of my affection, and as a proof that my heart is warmly engaged with yours in your present concern.

I was sorry to be prevented accompanying you to W———, but I found afterwards it was right; you were better engaged, and I should but have interrupted you. I was with you, however, in spirit, as I returned alone in the chaise, which were two of the most pleasant hours I have known for some time. I preached that evening at Weston, from Deut. xxxii. 9—12. a

passage which exhibits the history of a believer in miniature—an Iliad in a nut shell. The night was stormy, so that we had but few people. Two persons who were well the day before you left us, are since dead, one of them buried; a poor profane creature suddenly cut off; the other lived at Emberton, but spent most of his time at Olney, a sort of gentleman, young, jovial, jesting, and thoughtless. He was taken ill on Saturday, and died on Monday evening. O! my friend, what do we owe to the grace of God, that we were not cut off in the days of ignorance, as so many have been! Blessed be God for Jesus Christ.

Believe me to be,

Your most affectionate and obliged.

LETTER III.

My Dear Sir, March 8, 1770.

WHILE it is the Lord's pleasure we should be separated, I would be thankful for the convenience of post, by which we can exchange a few thoughts, and let each other know how we go on. You are remembered by me, not only jointly with the people, but statedly in the family and in secret; and, indeed, there are not many hours in the day when I do not feel your absence and the occasion of it. I find your brother is little better; but it is an encouragement to know that he is no worse. His disorder is alarming and dangerous; but though physicians and friends can do little, there is a great physician to whom all cases are equally easy, and whose compassion is equal to his power. If he who does all things well sees it best, he can and he will

restore him : if not, he is able to give him such a view of what is beyond the grave, as would make *him* desirous to depart, and to be with Christ; and make *you* perfectly willing to resign him. This is my prayer ;— that he may find to live is Christ, and to die, gain; for this I commend him, to Him who is the way, the truth, and the life, who has overcome death, and him that has the power of death, and is exalted to save to the uttermost. That word uttermost has an extensive meaning; it includes a conquest over all difficulties, and a supply of all that is necessary. How totally, and, (if possible,) how often should I have been lost, had not Jesus engaged to save to the uttermost. And many a time I think I should have given up all hope, but for those two texts, his own gracious declaration, " Him, that cometh unto me, I will in *no wise* cast " out," and the apostle's assertion under the influence of the holy spirit, that " He is able to save to the " uttermost."—" In no wise," takes in all possible characters.—' To the uttermost" reaches to all possible circumstances. He can enlighten the most ignorant, soften the most obdurate, succour the most tempted, comfort the most distressed, pardon the most guilty. O may his precious name be engraven upon our hearts, and sound sweeter than music to our ears, for he has loved us, and washed us from our sins in his own blood, and will save to the uttermost in defiance of all our sins, fears, and enemies !

Your present trials are great; but God is faithful, who will not suffer you to be overpowered ; and your consolations at some seasons are great likewise. I know the hour of conflict is sharp, but the victory in which it terminates is sweet. Your conjectures how Dr. **** and myself would behave under a fiery trial,

are highly precarious, and seem to depend upon a supposition which, though it may steal into our thoughts, has no place in either of our judgments, namely, that some believers have a latent habitual power above others, which will appear in exercise when it is wanted. Undoubtedly Dr. ****, if left to himself in similar cases, would do as Job, Jeremiah, and Jonah have done before us. The grace of the promise is and shall be sufficient for our support; but while you are borne up by a power above your own, it is right and fit that you should feel your own weakness. It must and it will be so with all to whom the Lord hath given that frame of spirit in which he delights. As to myself, my very heart sinks at the apprehension of sharp trials; the Lord has long dealt with a marvellous accommodation to my weakness in this respect; what supports me when I look forward to them is, a persuasion of his nearness, faithfulness, and all sufficiency; but I know there is a great difference between viewing the battle at a distance and being actually engaged in it: this I find, that in my present calm and easy situation I have not a grain of strength to spare. And when I think of the questions, Jer xii. 5. I can only say, Be thou my strong tower whereunto I may continually resort. In a word, trials would not deserve the name, nor could they answer the ends for which they are sent, if we did not feel them; they are not, they cannot be joyous while present, but grievous; but in the end, they shall surely yield the peaceable fruits of righteousness. The God whom you serve is able to support and deliver you, and I trust you shall have cause to praise him for this also, as you know you have for those through which he has already brought you, 2 Cor. i. 3—11.

William C**** is one of those who have been lately

visited with the putrid fever and sore throat. He had been for some time, (longer than I knew of,) under a concern about his soul. His illness brought him to the brink of the grave; but the Lord has been gracious to him, not only in sparing his life, but in filling him with peace and consolation to a degree he is not able to express. He now rejoices with the joy of an unexperienced soldier, who is little aware of what he may meet with in the course of the war, and seems hardly to understand us, when we bid him expect changes; for his mountain stands so strong, he thinks he shall not be moved. Thus it is; nothing but experience can teach us the lesson, which in words is so plainly set before us, that through many tribulations we must enter the kingdom. But the Lord knows and pities our weakness, and shows us the nature of our calling by degrees, as we are able to bear it.

Believe me most cordially yours.

LETTER IV.

My dear Sir,

SINCE the occasion of our intercourse with C****, we listen for the post with anxiety; the accounts we received yesterday, give me a very lively idea of your situation, while you are expecting so critical and dangerous an hour as that which you have in view. I can, and I do feel for you, yet I know you are and shall be supported. Prayer is made without ceasing amongst us, for you and your brother. And we know and believe that the Lord, on whom we call, is rich in mercy, and mighty to save. We see many amongst us who have been re-

stored from the gates of the grave in answer to prayer, when the healing arts of medicine had proved utterly ineffectual. This encourages us to hope that our prayers shall terminate in praises to the Lord, to whom belong the issues from death. In the mean time, I should be glad to drop a word that might afford you some consolation in your present trial. I have just arisen from my knees, to take the pen in hand : may the Lord be with my heart in writing, and with yours in reading what may occur to me.

I drank tea last night with Mr. ****. I had sent him my book a few days before, and I found he had read it about half through. I expected he would say something about it, and he did. Though he seemed to perceive and approve the main design, and to be pleased with what he had read, yet I suppose many things were not much to his purpose. What he chiefly fixed on was, the second chapter, and he told me the description I had given of the Gospel was exactly suited to the state, the wants, and desires of his mind ; that he had read it twice over, and found much comfort from it. This gave me pleasure. He is, as you know, a man much exercised with a sense of the evils of his heart, and therefore I account him a competent judge. I hope I would rather be instrumental to the peace and consolation of one such person, than honoured with the applause of thousands who live at their ease.

Since I left him, I have been led into some reflections, on the admirable suitableness of the Gospel-way of salvation by Jesus Christ, to all the possible varieties of a sinner's condition. When once he knows himself, and is acquainted with the holiness, justice, and majesty of the God with whom he has to do, no other expedient can ever satisfy him, or give peace to his con-

science. And when once he knows Christ as the way, and receives faith in his name, he is provided with an answer to every discouragement and fear that can arise. And here persons of every age, country, character, situation, and capacity, unite and agree. Their views of themselves, of the Saviour, of the ground of their acceptance with God, and of the communion with God which the scripture speaks of, are so similar, that many think they learn them one of another, which is indeed sometimes true with respect to the influence of means, (God having appointed to diffuse the knowledge of salvation by his blessing on preaching, &c.) yet every one of them is taught of God, and receives personally for himself an inimitable conviction, which, as it cannot be easily described so as to be understood by those who have not experienced it, (for which reason it is compared in the scripture to tasting, Psal xxxiv. 8. and 1 Pet. ii. 3.) so all attempts to gainsay it, are like attempting, (as we commonly say,) to persuade us out of our senses. I remember that three or four years ago, I mentioned some part of the Gospel truth to a gentleman who called on me here, and he answered, "If it is a truth, "you are indebted for it to Calvin." As well might he have said, because Calvin had seen the sun, and has mentioned it in his writings, we build our knowledge of its light and influence upon his testimony. These are acknowledged throughout the world, whenever there is an eye to behold them. Here the courtier and the clown, the philosopher and the savage, are upon a level. And Mr. Occam, the Indian, in describing to me the state of his heart when he was a blind idolater, gave me, in general, a striking picture of what my own was, in the early part of my life; and his subsequent views of the Gospel corresponded with mine as face answers

to face in a glass, though I dare say when he received them he had never heard of Calvin's name.

I am sure I can say for myself, that I received not the Gospel from man. The little instruction I had received in my youth, I had renounced; I was an infidel in the strictest sense of the word. When it pleased God to give me a concern for my soul, and for some years afterwards, I was upon the seas, or in Africa, at a distance from the influence of books, names, and parties. In this space the Lord taught me by the New Testament the truths upon which my soul now ventures its everlasting concerns, when I did not know there was a person upon earth who had the same views with myself, or at least did not know where to find such a person; perhaps, I may rather say, I took it for granted that all people who were religious, were of my mind, and hardly suspected that any who professed a regard to the Bible, could doubt or deny what to me appeared so plain. Your case likewise has been pretty much like my own. How different were your views when you left ———, to what you had when you went there, and how little did men contribute to that difference! These things I am sure of, that the proper wages of sin is death; that I and all mankind have sinned against the great God; that the most perfect character is unable to stand the trial of his holy law. When I saw things in this light, I saw the necessity of a Mediator. And in the account the scripture gave me of Christ, his adorable person, his offices, his matchless love, humiliation, obedience, and death, I saw a provision answerable to my need. His blood is declared to be a complete atonement for sin; his righteousness, a plea provided for the guilty; his power and compassion are both infinite; and the promise of pardon, peace, and

eternal life, is made to them who believe in his name. He himself is exalted to bestow that faith to which the promises belong, and he will give it to all who ask. This I have found to be very different from the assent we give to a point of history. It changes the views, dispositions, desires, and pursuits of the mind; produces that great effect, which is emphatically called, *being born again;* without which our Lord assures us no man can see the kingdom of God, whatever his qualifications may be in other respects. O, my friend, let us praise the Lord who has enlightened our dark understandings, subdued that natural enmity we felt against his government and his grace, and has given us a hope full of glory! Now we are enabled to trust in him; now we find a measure of stability in the midst of a changing world; now we can look forward to death and judgment with composure, knowing whom we have believed, and that we have an advocate with the Father, Jesus Christ the righteous.

Having little news to communicate, I have let my thoughts run at random upon the subject you best love. As Cicero says to Atticus, *Ad amicum, amicè de amicitiâ,* or to that purpose; so the letters from *me* to *you,* so far as they are not taken up with necessary occurrences, should be concerning the love and grace of our adorable redeemer. O! to think where, and what we were when he showed us mercy; what great things he has done, and is preparing for us, and that he so loved us as to wash us from our sins in his own blood! These are themes suited to warm our hearts, to bear us up under all our troubles, and to fill us with joy unspeakable and full of glory. O that my heart might take fire as I write! Surely I am in my better judgment persuaded, that life is not worth a desire, but as affording

opportunity to spread the savour of his name, to set him forth in my ministry for the comfort of his people and the salvation of poor sinners. I trust you pray for me that I may be faithful; that I may give myself wholly to this service, and, by continuing in it, save myself and those that hear me.

I am inviolably yours.

LETTER V.

My dear Friend, March 15, 1770.

THOUGH I have hardly time to write, I cannot be silent upon this occasion. You will easily judge what satisfaction your letters by yesterday's post gave us. Blessed be God—the God who answers prayer, and who alone does marvellous things. I rejoice with you; I rejoice with your brother. Now a chief point in our prayers will give place to praises, and we shall have the sweetest encouragement to continue praying for the re-establishment of his health. If we had let the good news transpire, how quickly would it have flown over the town! But we have thought it best to keep it to ourselves a few days. When we shall meet on Tuesday evening, I purpose to impart it to the people in a body, by reading your letter; my heart jumps at representing to myself, how they will look, how they will feel, how they will pray and give thanks, when they hear what God has wrought! I am willing to hope we shall have a comfortable, a memorable evening. In the mean time there is some self-denial in keeping the secret—for myself, I feel it at my tongue's end continually, and am ready to speak of it to every one I see, but we think,

upon the whole it will do better to come in a lump to them.

You need not wonder, if upon this very affecting and important occasion, the enemy attempts his utmost to disturb you. He fears for his Kingdom, which has already received many severe shocks, in the spread the Lord has lately given to his Gospel; he sees a new instrument raising up, (as we hope,) to deliver souls out of his power; he knows how nearly you are concerned in these things, and therefore, so far as he is permitted, will cut you out trouble. And you may be assured there are wise reasons for his having such a permission, but all your conflicts shall lead to consolation, and end in victory: and at last you shall be more than a conqueror. *Wolfe* conquered, but died upon the field of battle. *Hannibal* was a famous and a frequent conqueror, yet at length was vanquished in his turn. But the believer shall so conquer in the close of the campaign, that he shall never hear the sound of war any more; so conquer in time as to triumph to eternity. This we owe to Jesus; we overcome not by our own might, but by the blood of the Lamb, and by the word of his testimony. He has conquered for us, and goes before us; and fights in us by his spirit, and in his own time he will bruise Satan under our feet. In the mean while, he will be your strength and your shield; your song and your salvation. In his name you may lift up your banner, and bid defiance to Satan and all his hosts.

Remember me affectionately to your brother. I can truly say, I esteemed him, I loved him before; my regard has been increased by the share I have taken in his concerns during his illness, but how much more is he dear to me, since I know that we are united in the

love of the truth. With what pleasure shall I now receive him at ———! now the restraints we were mutually under, for fear of giving each other pain, are removed. I think, when the Lord permits us all to meet here again together, we shall have much to say on the subject of redeeming love; much to ascribe to the wisdom, power, and goodness of a wonder-working God, who causes light to shine out of darkness, and has given us the light of the knowledge of his glory in the person of Jesus Christ. What an amazing change in our state, in our heart, in our views, is the result of this discovery! Old things pass away; all things become new. Then we see how unavoidably we must be *men wondered at* by all who have not experienced the same things, and we are content to be so for his sake who has loved us, and to account his cross our glory.

Believe me to be, my dear Sir,

Most affectionately yours,

In the nearest and strongest bond of friendship.

LETTER VI.

My dear Friend, Charles Square, April 29, 1780.

WE seldom send any thing to a friend with a more interested and selfish view than a frank; for we expect not only to have it returned, but that what we send empty should be returned full. I hope when the weather will not allow you to be all day in the garden, you are preparing a cargo for my frank; letters, essays, thoughts, bon mots, tales, fables, in a word, miscellanies of all kinds, in prose or verse, whatever bears the signature

of your hand, or of your manner, will be welcome ; and as long as you find materials, I will endeavour to find franks, and to send you pepper-corns of thanks in return, as often as I can.

The recovery of my arm has advanced happily without interruption. I can now put on my great coat, have almost done with my sling, and hope, in a few days more, to be released from the bandages. Blessed be the Lord, my best physician and friend, my present and all-sufficient help ! I have seen no reason yet to regret my fall, nor have I been permitted to do it ; yet I may consider it as a chastisement, though of a gentle and merciful kind. A sinner need not spend much time in searching out the cause of an affliction ; but that the afflictions of such a sinner as I, should be so seldom, so moderate, so soon removed, depends upon reasons which I should never have known but by the word of God. There I am taught to spell his name, "The Lord, the Lord God, "long suffering, abundant in mercy, forgiving iniquity, "transgression and sin;" and thus I read the reason why I am not consumed.

The spring, long retarded, begins to force its way, and to make its appearance in the trees which surround our square. The close behind our garden seems as green as your meadows, and the cows that are feeding in it, have very much the look of country cows. St. Luke's church affords us a sort of substitute for ——— steeple. Islington, (by the help of an imagination which loves to concur in putting an agreeable deception upon itself,) passes for ———; and the New River, if it did not run under ground hereabouts, would soon obtain a new name, and be called the Ouse. We take the same liberty with persons as with places, and cannot walk much in the streets without meeting a somebody that re-

calls somebody else to our minds. But to impose upon ourselves so far as to think any place like Orchard Side, or any persons like Mrs. **** or Mr. ****, exceeds our present attainment in the art of substitution. In other respects, our situation is, upon the whole, so well, that I may apply to either of you—

Excepto quod non simul esses, cætera lætus.

But, indeed, a removal from two such dear friends is a dislocation, and gives me at times a mental feeling, something analogous to what my body felt when my arm was forced from its socket. I live in hopes that this mental dislocation will one day be happily reduced likewise, and that we shall come together again, *as bone to its bone.* The connexion which the Lord himself formed between us, was undoubtedly formed for *eternity*, but I trust we shall have more of the pleasure and comfort of it *in time.* And that I shall yet hear you say, " Come, magnify the Lord with me, and let us " exalt his name together, for he hath turned my " mourning into joy, and he hath taken off my sack- " cloth and girded me with gladness."

How the world goes, I know not; for I seldom see a news-paper for a fortnight together; when I do, I meet with so little to please me, that I seem rather to prefer a state of ignorance, which gives me more scope for hoping for the best. The prevalence of wickedness and insensibility, however, forces itself upon my notice, whether I will or no. And I am afraid, in the contentions which are fomenting and spreading throughout the kingdom, I see such seeds of trouble, as were sown in the early part of Charles the First's reign, and which quickly produced such plentiful crops of confusion and

misery. Yea, I am afraid the present times are worse; there is an equal degree of party rage, without any portion of the public spirit, which undoubtedly influenced many individuals in those days. I see but few Hydes or Falklands amongst the courtiers; but few Hampdens, Pyms, or Blakes, to dignify the opposition. The pretences on each side are but a thin veil, through which it is easy to perceive that the contest is chiefly between the ins and the outs, and that while some plead for arbitrary power, under the name of constitutional prerogative; others who clamour for liberty, mean nothing better by the word than licentiousness. So that if my calling as a Christian would permit me to take an active part in this uproar, (which, in my view, it does not,) I must still remain neuter, till I could find more men of principle on one side or the other to associate with. I must be content to look on, and patiently wait the issue, and should be ready to sink with apprehension, but for two supporting considerations. The first, that the Lord reigns, and will surely accomplish his own wise and gracious purposes. The second, that in the midst of all this confusion, he is manifestly spreading the light of his Gospel and gathering sinners into his fold. While he maintains and multiplies the means of grace amongst us, and increases the number of praying souls to stand in the breach, I think we have a pledge that we shall not be given up, that our motto will be no worse than cast down, but not destroyed. There is a third, a personal ground of comfort. He has said, it shall be well with them that fear God, and his word is sure. His people have properly nothing to lose, have nothing to fear, for he is their sun and shield, and exceeding great reward. His power, providence, presence, and all-sufficiency, will lead them safely, and,

upon the whole, comfortably through every possible change, and bring them to their unchangeable rest.

Mrs. **** is not at home, but she knows what I am about, and sends her best love. She has very tolerable health. I was at first afraid the hurry and anxiety of her spirits, on account of my fall, would have brought a return of all her nervous complaints. I felt more for her than for myself, while the four men were almost displacing my bones which were right, in order to put that right which was out of place. But while I was in that attitude, I may say with Nehemiah, "So I prayed "unto the God of heaven;" I prayed for her, and the Lord heard me. She was at first exceedingly terrified, and felt the effects of the shock for a little time, but I hope they are quite subsided.

I am, dearest Sir,

Your most affectionate and obliged.

LETTER VII.

My dear Sir, Charles Square, May 6, 1780.

YOU will have no reason to apply to me, Luke vii. 32. For when you pipe, I am ready to dance; and when you mourn, a cloud comes over my brow, and a tear stands a tiptoe in my eye. I observe your letters usually begin and end in the allegro strain, and you put the more serious part in the middle: as this seems the fittest place for it, I will try to imitate you, though it will be something, if either my beginning or my close should entitle me to your smile, except you smile at the presumption of your humble imitator, and recollect the fable of the frog, who tried to imitate the ox.

On Thursday I attended, in my robes, the church-wardens and several of the gentlemen of the parish. We had large nosegays in our hands, and, all but myself, favours in their hats, accompanied by a number of little boys smartly dressed, and carrying white wands. Thus marshalled and accoutred, we paraded the streets, and a tall man who has some other name, but is best known to me by that of the organ-blower, pointing successively to the marks, corners, and abutments which distinguished ours from the circumjacent parishes, proclaimed at each, the boundary of the parish of St. ———. The chorus, consisting of a number of huzzas, was performed by the youths, who likewise beat the marks and walls with their wands. This ostentatious service draws abundance of eyes; ladies, gentlemen, porters, and carters, all stop and turn and stare. After the procession, and distributing ribbons and cakes to the parishioners, we divided into two parties for dinner: all passed with much decorum and courtesy, and nothing happened that made me sorry I was among them. This little parochial farce is acted annually on Ascension-day. I am afraid my overture is very dull, but if you could suppose it the translation of a fragment dug out of Herculaneum, giving an account of some custom that obtained *(mutatis mutandis)* in ancient Rome, then both the ears of your classical attention would doubtless be nailed to the subject.

Do not wonder that I prize your letters. Besides the merit which friendship puts on them, as being yours, you always send me something I should value from a stranger. Some thoughts in your last I shall be the better for, if it be not my own fault. How wonderful is that tincture, that inexpressible something, which gives your sentiments, when you speak of yourself, so

gloomy a cast, while in all other respects it leaves your faculties in full bloom and vigour! How strange that your judgment should be clouded in one point only, and that a point so obvious and strikingly clear to every body who knows you! How strange that a person who considers the earth, the planets, and the sun itself as mere bawbles, compared with the friendship and favour of God their Maker, should think the God who inspired him with such an idea, could ever forsake and cast off the soul which he has taught to love him! How strange is it, I say, that you should hold tenaciously both parts of a contradiction! Though your comforts have been so long suspended, I know not that I ever saw you for a single day since your calamity came upon you, in which I could not perceive as clear and satisfactory evidence, that the grace of God was with you, as I could in your brighter and happier times. In the midst of all the little amusements, which you call trifling, and which I would be very thankful you can attend to, in your present circumstances, it is as easy to see who has your heart, and which way your desires tend, as to see your shadow when you stand in the sun.

* * * * * * * * * *

I shall enlarge my commission for filling the franks and parcels which I hope to receive from you. I have a little back parlour, which bears the name of my study. It is at present much unfurnished, and I must beg you therefore to send me a few mountains and valleys, woods, streams, and ducks, to ornament the walls; in return I will join my praises to Mrs. ****'s and your own, which, indeed, considering how destitute I am of taste and virtù, will be but like putting a cypher on the wrong side of a significant figure, which adds a

round 0 to the line, but nothing to the sum. But let the great boast of their Raphaels and their Titians, it shall suffice for me if I may inscribe on the pieces in my study, **** *pinxit*.

My bandage is taken off, and my arm almost in statu quo. I wish to be thankful to Him who maketh sore and bindeth up, who woundeth, and his hands make whole.

Accept our best love, and believe me to be,

Most affectionately yours.

LETTER VIII.

My dear Friend, Charles Square, Hoxton, June 3, 1780.

ON Monday we went to Greenwich, and returned today time enough to preach my monthly preparation sermon in the forenoon. The visit was as pleasant as a kind reception could make it; but there is a something necessary to make one "Totus teres et rotundus" in our proposed schemes for pleasure, which it is not in the creature's power to supply. However, I had much to be thankful for, and particularly that Mrs. **** was well all the time. Two very agreeable hours I spent *solus* in the park, a situation which I think is hardly to be equalled upon the earth. Rural prospects equally striking, or more so, may be found in abundance; but the embellishments of such a city, at a distance so convenient to the eye, and of such a river with the navigation, are local advantages peculiar to the spot. Were I to traverse the park daily, perhaps when familiarized to the objects, the effects would not be so great. But I

believe twenty years or more have passed since I was there, and therefore all appeared to me in a manner new. The cloud of smoke hanging over London, to which every house contributed its quota, led me to moralize. I thought it an emblem of the accumulated stock of misery, arising from all the trials and afflictions of individuals within my view. I am persuaded a detail of these, were our minds capable of receiving it, would have the effect of the cave of Trophonius, and give such a solidity to our features, that no occasional incident, however jocular, would move our laughter, or even extort a smile. A person would hazard his reputation for humanity, who was disposed to be merry among the lunatics in Bethlehem, or in the midst of a group of agonizing sufferers in Bartholomew's Hospital, or on a field of battle. And what is the world at large but a more extensive and diversified scene of wretchedness, where phrensy and despair, anxiety, pain, want, and death, have their respective *wards* filled with patients? I thought it likewise an emblem of that cloud of sin which is continually ascending with a mighty cry in the ears of the Lord of hosts. Sin overspreads the earth; but in London the number and impunity of offenders, joined with the infidelity and dissipation of the times, make it a kind of hot-bed or nursery for wickedness. Sin is studied as a science, and there are professors and inventors of evil things in a variety of branches, who have an unhappy address in teaching others to sin with an *eclat*. Could we have knowledge of the monstrous enormities and villanies which are committed in a single day, within the compass of the prospect I had from Greenwich Park, or Blackheath, it would make us groan and tremble. Such were a part of my meditations, accompanied with some degree

of praise to Him who snatched me out of that state, wherein I stood an *Antisignanus* in iniquity, and brought me to a knowledge of salvation and peace.

I was rather alarmed yesterday. The Protestant Association under the influence of Lord George Gordon, met in St. George's Fields, and from thence paraded through the city to Westminster, joined and accompanied in their march by many thousands of the blackguards from all quarters ; they walked, however, with great decency and quietness ; how they behaved in the avenues to the Parliament-house, and what weight their petition acquired from such a respectable attendance, I have not yet heard. But I believe things went on pretty well, considering the multitude assembled. However, I do not much like these motions and commotions, and my foreboding spirit fancies no small resemblance between the present appearances and those which were forerunners of the civil wars.

I am your very affectionate and endeared friend,

And obliged servant.

EIGHTEEN LETTERS

TO

THE REV. MR. S******.

LETTER I.

My dear Friend, November 27, 1767.

I CONGRATULATE you and Mrs. **** on your settlement at B——, in your new house, where I hope the Lord will dwell with and bless you both, and make you blessings to many.

Visits, &c. of ceremony are burdensome; yet something is due to civility; and, though we cannot have equal comfort in all our acquaintance, it is best to be on peaceful and neighbourly terms. You need not have much of it, but so far as it cannot be prudently avoided, bear it as your cross. I would not wish to have you attempt to force spiritual things too much upon those who do not like them; or to expect them from those who have not experienced them. But, like a physician among sick people, watch opportunities of doing them good if possible.

You know not what the Lord has to do; some whom you now can hardly bear, may prove your comforts hereafter; and if in the mean time they are disposed to

be friendly, and show you good offices, they have a right to a return in the same way.

I approve and rejoice in your faithfulness, but in some things, perhaps, you would do as well to keep your mind more to yourself; I mean in your free and unreserved speaking of ministers, &c. Our Lord's direction to his disciples, in something of a similar case, was, Let them alone. So far as it is needful to withstand them, do so in the Lord's strength; but in mixed conversation, it is a good rule, to say nothing without a just call, to the disadvantage of others. I must agree with Mr. B**** that such expressions as, drowsy Dissenters, are as well avoided in public prayer, being more likely to give offence than to do good. And I thought some few things you said at Mr. W****'s might as well have been spared, considering the spirit of some of your hearers. I endeavour to bear a testimony against every thing wrong, but as *in professors*, without distinguishing between church and meeting; for, alas! the best of us have cause for humiliation. My judgment of many persons and things agrees with yours; but I have seen there is good sense in the old proverb, "Least said, "soonest mended." We are sometimes mistaken in our own spirits, and though it becomes us to be plain and open upon proper occasions, it is not our duty to be very busy in disturbing a nest of hornets. I was once in a large company where very severe things were spoken of Mr. W****, when one person seasonably observed, that though the Lord was pleased to effect conversion and edification by a variety of means, he had never known any body convinced of error by what was said of him behind his back. This was about thirteen years ago, and it has been on my mind as an useful hint ever since.

Believe me to be affectionctely yours.

LETTER II.

My dear Friend, July 15, 1768.

I WAS glad to hear that you and Mrs. S**** were again safely restored to each other, and that the Lord had freed *you* from your complaint. No doubt it was far from pleasing to be so straitened at R——. But to be made, in a measure, submissive to the Lord's will, to appear to a disadvantage at those times and places when, perhaps, we should particularly desire to do our best; I say, to be content to appear weak and poor, from a real sense of our weakness and poverty in his sight, to see his wisdom and love in appointing us such humbling dispensations, and to submit to them, is a nobler attainment than to be able to speak with the tongue of an angel. The Lord who opened the mouth of Balaam's ass, could, if he had pleased, have enabled it to have preached a sermon an hour long, and with as much method and accuracy as the most learned in academies or universities. Speaking is but a gift, and if he is pleased sometimes to open our mouths freely, we know not but a wicked man might equal or exceed us. But grace is the peculiar blessing which he bestows upon his dear children, and upon them only. Your streams may sometimes run low, but only when he sees it good and necessary; at other times you shall be as if you were taking water from Ezekiel's river. However, rejoice in this, that the fountain is yours, and nothing can cut you off from it.

I am affectionately yours.

LETTER III.

My dear Friend, September 30, 1778.

THIS has been a sort of busy week; but seldom have I felt more unfit to teach others, or more unfit to preach to my own heart. O these outside services are wearisome things, when the Lord leaves us to feel our own hardness and emptiness! But I would learn to glory in my infirmities, that the power of Christ may rest upon me. As to myself, though cause enough to be humbled, I have none to be cast down, if my righteousness is in heaven. And as to my ministry, I ought to desire it may appear, that the excellency of the power is of God, and that there is nothing in me but weakness.

> Dust and ashes is my name,
> My all is sin and misery.

So we say, so we believe, and yet we would fain go forth as if we were wise and good. The Lord help us to discover self in all its various windings, to resist it by the sword of the Spirit, as we would the devil, for surely it is his great engine. It would be a fine thing to have the knowledge of Paul and the eloquence of Apollos united in our dear persons; so that we might be the tip-top characters in the foolish dispute among professors, Who is the best preacher? But I can tell you of a finer thing, and more within our reach, because it is what the Lord invites even the meanest of the flock to seek for; I mean, the character to which the pro-

mise is made, Isa. lvii. 15. Let the discourses of others be admired for ingenuity, learning, or pathos, but may we be ambitious that ours may savour of a broken and contrite spirit; then shall we be best able to commend a precious Saviour, and then we may warrantably hope the Lord will not suffer us to speak in vain.

I am affectionately yours, in the best bonds.

LETTER IV.

Dear Sir, February 17, 1769.

I CANNOT agree with your friends, or with Witsius, respecting the degrees in glory. Perhaps we are not capable of stating the question properly in this dark world. I see no force in the argument drawn from 1 Cor. xv. 40, 41.; or rather, that does not appear to me the sense of the passage, or that the apostle had any respect to degrees of glory. The text in Matt. xix. 28, may be compared with Rev. iii. 21. However, admitting such degrees, perhaps they will not be distributed, (according to human expectation,) to such as have been most employed in active life, Matt. x. 41. As wickedness is rated by the judgment of God, not according to the number of outward acts, but by what the heart would do had opportunity offered, Matt. v. 28.; so the lord will graciously accept the desires of his people, and they shall in no wise lose their reward, because his providence has appointed them a narrower sphere.

One man like Mr. Whitfield is raised up to preach

the Gospel with success through a considerable part of the earth; another is called to the humbler service of sweeping the streets, or cleaning this great minister's shoes. Now if the latter is thankful and content in his poor station, if he can look without envy, yea, with much love, on the man that is honoured; if he can rejoice in the good that is done, or pray for the success of those whom the Lord sends, I see not why he may not be as great a man in the sight of God, as he who is followed and admired by thousands.

Upon a supposition of degrees of glory, I should think it probable, the best Christian will have the highest place. And I am inclined to think, that if you and I were to travel in search of the best Christian in the land, or were qualified to distinguish who deserved the title, it is more than two to one we should not find the person in a pulpit, or any public office of life; perhaps some old woman at her wheel, or some bed-rid person, hid from the knowledge of the world, in a mud-walled cottage, would strike our attention more than any of the doctors or reverends with whom we are acquainted. Let us not measure men, much less ourselves, by gifts or services. One grain of grace is worth abundance of gifts. To be self-abased; to be filled with a spirit of love, and peace, and gentleness; to be dead to the world; to have the heart deeply affected with a sense of the glory and grace of Jesus; to have our will bowed to the will of God; these are the great things, more valuable, if compared in the balance of the sanctuary, than to be an instrument of converting a province, or a nation: see 1 Cor. xiii. 1—3. In a word, I should think, from Luke vii. 47, that those who love most, will be most happy; that those who have most forgiven, will love most. And as, in the

present life, every believer thinks himself a peculiar instance of mercy, and sees his sins in a peculiar light of aggravation, I apprehend it to be so hereafter. The sin of nature is equal in all; and so I think would actual sin be likewise, but for the differences made by the restraining grace and providence of God. *He* is not perhaps, in the sight of God, the greatest sinner, who has committed the most notorious acts of sin in the sight of man. We should not judge one wolf to be fiercer than another because he had opportunity of devouring more sheep. Any other wolf would have done the same, in the same circumstances.—So in sin. So, (think I,) in grace. The Lord's people, every one of them, would be glad to do him as much service, and to yield him as much honour, as any of the number have attained to. But he divides severally, to one 60, to one 30, to one 100, as he pleases; but they are all accepted in the same righteousness; equally united to Jesus; and, as to the good works on which a supposed difference is afterwards to be founded, I apprehend those that have most, will gladly do by them as Paul did by his legal righteousness, count them loss and dung for the excellency of Christ Jesus the Lord; Matt. xxv. 37. But it may be said, Is then nothing to be expected for so many trials and sufferings, as some ministers are called to for the sake of the Gospel? In my judgment, he that does not find a reward in being excited, supported, enabled by the Holy Spirit of God in the work of the Gospel; who does not think, that to have multiplied labours owned to the conversion even of a few souls is a great reward; who does not account the ministry of the Gospel, with grace to be faithful in the discharge of it, a reward and honour in itself sufficient to overbalance all the difficulties it may expose him; whoever,

I say, does not thus think of the service of Jesus in the Gospel, has some reason to question his right to the lowest degree of glory, or, at least, has little right to look for eminence in glory, even though he should preach with as much power and acceptance, and in the midst of as many hardships, as St. Paul did.

You will hardly think by my letter that I am straitened for time at present, yet this indeed is the case; but I have dropped into a gossip with you insensibly. I am glad the Lord has visited you and comforted you of late. Think it not strange if such seasons are followed by temptations and darkness. St. Paul was in danger of being exalted above measure; and you know the means the Lord employed to preserve him. You are no better than he; and need not desire to be more graciously dealt with. His grace shall be sufficient for you. As to every thing else, submit yourself to him.

I am yours, &c.

LETTER V.

My dear Friend, July 7, 1770.

I RECEIVED your piteous, doleful letter; I hope it it needless now to attempt to comfort you, and that this will find Satan cast out, and the man restored to his right mind, sitting at the feet of Jesus. I pity you that you have so many conflicts; yet I rejoice with you, because I know the Lord intends you good by these tossings, and will thereby keep you humble and dependent. Is it not better to be sifted and shaken, than to be left

to fall in such snares as some have been taken in, whom you have accounted better than yourself? But why are you so ready to throw down your shield, and to talk of running away from the battle? He that harasses you while you hold the Gospel plough, would be presently with you if you were ploughing in the field. Nor can any change of circumstances put you out of his reach, unless you could tell how to run away from yourself.

It is said, "Thou shalt not muzzle the ox that tread-"eth out the corn." I am sure the Lord has not muzzled you: how is it then, that while you set forth a free salvation to others, you do not feed upon it yourself; but contradict your own preaching, and reason and complain, as though you had found out that the blood of Jesus Christ cannot cleanse from all sin; or, as though the Lord were as changeable as you are? I know you are a staunch Calvinist in your judgment, or I should think you an Arminian, by some of your complaints.

When the enemy would tempt you to murmur about a provision, tell him that he knows, (for he walks to and fro the earth,) that, taking the kingdom round, there is not one minister of the Gospel in ten, so well provided for as you. And if so, you may ask him, if you have not much more cause for thankfulness than murmuring. What you have, the Lord has given you; and if he sees that is too little, he will moreover give you such and such things: 2 Sam. xii. 8. But then it must be in his way and time, and not in your own. How can you teach others to live a life of faith, except you learn, by daily experience, to live it yourself? And the life of faith is maintained, not by bags and coffers, but by pleading the promises in prayer, when we have nothing else to look to.

As to the success of your ministry, it is no part of your concern, further than to make it matter of prayer. Faithfulness and diligence is our part; the rest is the Lord's. I suppose you are quite as acceptable in B——— as Jeremiah was in Jerusalem; and probably see more to encourage you in your hearers, than he did in his. He was not very popular, but he was plain and honest; and if not owned to save the souls of others, he delivered his own. And after all, the Lord did just as much by him as he purposed before he called him; and he did not a tittle more than he had purposed beforehand, by the preaching of St. Paul.

But it seems you think other people preach better than you. I hope you will always think so; if you should be mistaken, it is a fault on the right side. But other people think so too. I am not so sure of that; but if they do, it is perhaps to chastise you for your unbelieving fears. If you have a mind to outdo yorself, and to outdo us all, I will give you a receipt—*Believe.* The more you believe, the better you will preach. If the ministers they commend are faithful, simple preachers of the truth, depend upon it, the more your people like them, the more they will like *you.* I believe you are as free from a fear of being outshone by others as most men; but there is some of this leaven in all our hearts: let us watch and pray against it, and heartily wish and pray, that all who preach Jesus, may do it with more power and success than we can ourselves, We shall not be the poorer for their riches; but our Lord and theirs will take it well of us: and if he sees us simply content to take the lowest place, he will raise us up higher, for it is a standing law in his kingdom, that he that humbleth himself shall be exalted.

I have touched on all your complaints, and brought

myself to the end of my paper. Notwithstanding what I have written, I could fill a sheet with sorrowful stories in my turn ; but, " The Lord is good."

I am affectionately yours.

LETTER VI.

My dear Friend,

I MIGHT defer answering your last till I see you; yet, because I love you, I will write. I apprehend your mind is darkened with temptation, for your views of the Gospel, when you preach, are certainly clearer than your letter expresses. You may think you distinguish between evidences and conditions, but the heart is deceitful, and often beguiles our judgment, when we are judging concerning ourselves.

You say, " I hope it is my desire to cast myself upon " the free promise in Jesus Christ ; but this alone does " not give assurance of my personal interest in his " blood." I ask, Why not? Because you lean to conditions, and do not think yourself good enough. It appears to me, that if I cast myself upon his promise, and if his promise is true, I must undoubtedly be interested in his full redemption ; for he has said, " Him that " cometh I will in no wise cast out." If you can find a case or circumstance which the words *in no wise* will not include, then you may despond.

It is certainly a delusion to imagine oneself of the number of Elect, without scriptural evidence. But have you not that evidence? I think, as the saying is, you cannot see the wood for trees. You tell me what evidences you want, namely, spiritual experiences, inward holiness,

earnest endeavours. All this I may allow in a right sense; but in judging on these grounds, it is common and easy in a dark hour to turn the Gospel into a covenant of works. But take it your own way—If a fear of being deceived, a mourning under a sense of vileness, a hungering and thirsting after righteousness, a sense of the evil and danger of sin, a persuasion of the preciousness and suitableness of Christ in his offices, &c.; if these are not spiritual experiences, I know not what are. And will you dare deny, that God has given you these? As to inward holiness, when we meet, you shall define, if you please, what you mean by it. The holiness of a sinner seems principally to consist in self-abasement, and in admiring views of Jesus as a complete Saviour—these are the main principles from whence every gracious fruit is derived. In proportion as we have these, we shall be humble, meek, patient, weaned from the world, and devoted to God. But if you will look for a holiness, that shall leave no room for the workings of corruption and temptation; you look for what God has no where promised, and for what is utterly inconsistent with our present state. If you say, you must doubtless expect to feel evil in your heart, but that you are discouraged by feeling so much; I ask further if you can find from the word of God, how much a holy person *may* feel? For my own part, I believe the most holy people feel the most evil. Indeed, when faith is strong and in exercise, sin will not much break out to the observation of others; but it cuts them out work enough within. Indeed, my friend, you will not be steadily comfortable, till you learn to derive your comforts from a simple apprehension of the person, work, and offices of Christ. He is made unto us of God, not only righteousness, but sanctification also. One direct appropriating act of faith in him, will

strengthen you more, than all the earnest endeavours you speak of. Evidences, as you call them, are of use in their place; but the best evidence of faith is the shutting our eyes equally upon our defects and our graces, and looking directly to Jesus as clothed with authority and power to save to the very uttermost. So you preach to others—so you deal with exercised consciences; why not preach so to yourself? Will you point out a ground for their hopes upon which you are afraid to venture your own? Has He not kept you sound in the faith in wavering times? does he not preserve you unspotted from the world? does he not enable and own you in your ministry? has He not often refreshed you with his consolations? Do you not tell others, that the blood of Jesus cleanseth from all sin? Why then do you give way to doubts and fears? I would have you humbled before the Lord for your unworthiness. In this I wish I was more like you; but rejoice in Christ Jesus, and resist every temptation to doubt your interest in his love, as you would resist a temptation to adultery or murder. Plead the apostle's argument, Rom. viii. 31—38, before the Lord and against Satan, and do not dishonour Christ so as to imagine he will disappoint the desire which no power but his could implant in your heart.

Yours in the best bonds, &c.

LETTER VII.

My dear Friend,

I SHALL be glad to hear that you and Mrs. **** are in health, and that your souls prosper. Mine was dull

and languid when with you, and has been too much so ever since. But I trust the Lord, the good Shepherd, will lead me safely through this wilderness, and bring me at last to see him in his kingdom. I am weary of living at such a distance, yet cannot quicken myself. Pray for me and mine, that we may be favoured with a season of refreshment. I have every thing else; but the want of more lively and abiding communion with him, makes my chariot wheels move heavily.

> To him I owe my wealth and friends,
> And health and safe abode;
> Thanks to his name for meaner things,
> But these are not my God.

I find vanity engraven in capital letters, on myself and every thing around me; and, while encompassed with mercies, and so thoroughly satisfied with my outward condition that I could hardly wish a single circumstance altered, I feel emptiness, and groan being burdened. If you think, by my writing in this strain, that I am very spiritual, you will be greatly mistaken. But I can say, I wish to be so.

My preaching seems, in some respects, contrary to my experience. The two points on which I most largely insist, are, the glories of the Redeemer, and the happiness of a life of communion with God. I can often find something to say on these subjects in the pulpit; but at some other times, my thoughts of Jesus are so low, disjointed, and interrupted, that it seems as if I knew nothing of him but by the hearing of the ear. And answerable to this, is the sensible communion I have with him. Alas! how faint, how unfrequent! I approach the throne of grace, encumbered with a thousand distractions of thought, each of which seems to

engage more of my attention than the business I have in hand.

To complete the riddle, I would add, that, notwithstanding all these complaints, which seem great enough to forbid my hope, to plunge me in despair, I have peace at bottom. I see, I know, I cannot deny, that he is all-sufficient; can, and does pity and help me, unworthy as I am; and though I seldom enjoy a glimpse of sunshine, yet I am not wholly in the dark. My heart is vile, and even my prayers are sin; I wish I could mourn more, but the Lord forbid I should sorrow as those that have no hope. He is able to save to the uttermost. His blood speaks louder than all my evils. My soul is very sick, but my Physician is infallible. He never turns out any as incurable of whom he has once taken the charge. That would be equally to the dishonour of his skill and his compassion. Had he been willing I should perish, he would not have wrought a miracle, (for I account it no less,) to save me from sinking into the great deep, when he first put it in my heart to cry to him for mercy. And, O what astonishing goodness has followed me from that day to this! Help me to praise him; and may he help you to proclaim the glory of his salvation, and to rejoice in it yourself.

I am affectionately yours.

LETTER VIII.

Dear Sir, December 6, 1772.

I LONG for you to learn to distinguish between what are properly the effects of a nature miserably depraved,

and which shows itself in the heart of every child of God, and the effects of Satan's immediate temptations. What you complain of are fiery darts, but you cannot be properly said to shoot them at yourself; they come from an enemy, and the shield of faith is given you, that you may quench them; why then are you so ready to throw it away? You seem to think yourself better at one time than at another; now I believe that we, as in and of ourselves, are always alike. Look at the sea; sometimes it rages and tosses its waves, at another time it is calm and smooth. But the nature of the sea is not changed; it is not grown more gentle in itself than it was before; wait but till the next storm, and you will see it rage again as much as ever. Our unrenewed part is as untameable as the sea. When temptations are at a distance, or the Lord is present, it may lie quiet, but it is always deceitful and desperately wicked. Or like a lion, which may be sometimes awake, sometimes asleep; but whether asleep or awake, it is a lion still, and a little matter will rouse it from its slumber, and set it roaring; though, while sleeping, it may seem as harmless as a cat.

If we could muse less upon ourselves, and meditate more upon the Lord Jesus, we should do better. He likwise is always the same: as near and as gracious in the storm as in the calm. Yea, he expresses a peculiar care of those who are tempted, tossed, and not comforted. Though you are sore thrust at that you may fall, He will be your stay. But I wish you could more readily rest upon his word, and rejoice in his righteousness, even in that only.

Believe me to be,

Sincerely and affectionately yours.

LETTER IX.

My dear Friend, October 22, 1778.

IF the lives of the two Henry's and of other good men, were written by inspired men, you would not be so much discouraged at reading them. Depend upon it, they saw as much reason to be ashamed of themselves as we do. To us they appear in their best clothes, and we are told more of what the Lord wrought for them, than of the effects of indwelling sin under which they groaned. If I should outlive you, and I should have a call to write the life of the Rev. Mr. ****, of ———, I should perhaps find more to say in your favour than you are aware of; and if you would have the darker side known, as well as the brighter, you must write it yourself.

I am glad Mr. **** preached among you. There are some points on which we must exercise mutual forbearance. I have heard him speak sometimes as if he considered assurance to pertain to the essence of faith. Yet I do not think he would willingly discourage a weak believer. He is a frank honest man, and I am persuaded would not have been offended, if you had hinted to him in conversation any thing in which you seemed to differ; and perhaps, were he to explain himself, the difference would not appear to be great.

I hope you are both well reconciled to the death of your child. Indeed, I cannot be sorry for the death of *infants*. How many storms do they escape! Nor can I doubt, in my private judgment, that they are included in the election of grace. Perhaps those who

die in infancy, are the exceeding great multitudes of all people, nations, and languages mentioned, Rev. vii. 9. in distinction from the visible body of professing believers, who were marked in their foreheads, and openly known to be the Lord's. But I check myself, and would not indulge opinions about points not clearly and certainly revealed.

I am, sincerely,
Your affectionate friend and brother.

LETTER X.

My dear Friend, June 24, 1774.

I RETURNED home in safety, under that invisible and gracious protection to which we are always equally indebted, whether at home or abroad, and which had preserved all in peace during my absence. Many, undoubtedly, who left their houses on the day I went to ———, will never return to them again alive; and probably many who left their families in peace, have found, or will find when they come back, that some unexpected calamity has quite prevented the pleasure they proposed in seeing their habitation again. To live as I have long done, from year to year exempted from the distresses with which the world is filled, to see so many falling and suffering around, yet I and mine preserved; sickness and death marching about and filling almost every house with groans, and yet not permitted to knock at our door; this is a mercy for which I am not sufficiently thankful. Indeed, ingratitude and insensi-

bility towards the Lord, are evils which I may abhor myself for; and did I act in the like unfeeling, stupid spirit towards my fellow-creatures, they would soon be weary of me. But he is God and not man. I often call upon my heart, and charge it not to forget his benefits: but there is so much stone and lead in its composition, that I can make little impression upon it. Melt it, O Lord, with the fire of thy love!

Though I was very glad to see you and our friends at your house, I was not pleased with myself when there. Particularly, I was sorry I gave way to the discourse about Baptism, which, as we all seemed well persuaded in our own minds, was little better than idle talk. When tea was almost over, it occurred to me, how easily I might have turned it to a more profitable subject; but then it was too late. Methinks it did not require much study to find out that we were but poorly employed. Perhaps I may be wiser hereafter; but one word draws on another so strangely, that we are liable to be entangled before we are aware, for Mr. Self loves to speak last.

I thought of you yesterday I hope you had a pleasant visit. I should have been glad to have been with you; I love that house. There seems to be no leisure in it to talk about persons or opinions. The inquiry there is concerning Jesus; how to love him more, and serve him better; how to derive from him, and render to him. If this is to be a Moravian, I do not wonder they are reproached and scorned. Where the spirit of the Gospel is, there the cross will be. But as I am acquainted only with two families, I cannot say how it is with the rest; but why should I not hope they are all in the same way? If they have, notwithstanding,

some little peculiarities, I apprehend very few of those societies which are ready to censure them, can exceed them in the real fruits of the Spirit.

I am your sincerely affectionate.

LETTER XI.

My dear Friend, September —, 1774.

YOUR judgment in the Gospel is sound; but there is a legal something in your experience, which perplexes you. You are capable of advising others; I wish you could apply more effectually what you preach to yourself, and distinguish in your own case between a cause of humiliation and a reason of distress. You cannot be too sensible of the inward and inbred evils you complain of; but you may be, yea, you are, improperly affected by them. You say you find it hard to believe it compatible with the divine purity to embrace or employ such a monster as yourself. You express not only a low opinion of yourself, which is right, but too low an opinion of the person, work, and promises of the Redeemer; which is certainly wrong. And it seems too, that though the total, absolute depravity of human nature is a fundamental article in your creed, you do not experimentally take up that doctrine, in the length, and breadth, and depth of it, as it lies in the word of God. Or else, why are you continually disappointed and surprised that in and out of yourself you find nothing but evil? A man with two broken legs will hardly wonder that he is not able to run, or even to stand. Your complaints seem to go

upon the supposition, that though you have nothing good of your own, you ought to have; and most certainly you ought if you were under the law; but the Gospel is provided for the helpless and the worthless. You do not wonder that it is cold in winter, or dark at midnight. All depends upon the sun; just so the exercise of grace depends upon the Sun of Righteousness. When he withdraws, we find ourselves very bad indeed, but no worse in ourselves than the scriptures declare us to be. If, indeed, the divine rectitude and purity accepts and employs you, it is not for your own sake, nor could it be were you ten thousand times better than you are. You have not, you cannot have, any thing in the sight of God, but what you derive from the righteousness and atonement of Jesus. If you could keep Him more constantly in view, you would be more comfortable. He would be more honoured. Satan transforms himself into an angel of light. He sometimes offers to teach us humility; but though I wish to be humble, I desire not to learn in his school. His premises perhaps are true, That we are vile, wretched creatures:— but then he draws abominable conclusions from them; and would teach us That, therefore, we ought to question either the power, or the willingness, or the faithfulness of Christ. Indeed, though our complaints are good, so far as they spring from a dislike of sin; yet when we come to examine them closely, there is often so much self-will, self-righteousness, unbelief, pride and impatience, mingled with them, that they are little better than the worst evils we can complain of.

We join in love to you both. Let us pray that we may be enabled to follow the apostle's, or rather the Lord's command by him, Rejoice in the Lord always,

and again I say, rejoice. We have little to rejoice in in ourselves, but we have right and reason to rejoice in Him.

I am, for his sake, sincerely yours.

LETTER XII.

My dear Friend, February 11, 1777.

THE words "for them," Isa. xxxv. 1. had better have been omitted, for they have no business with the text, and only perplex the sense. This is the judgment of the best commentators. But if retained, the best meaning is, that when the power of Edom is destroyed, the places which before were desolate and barren, shall rejoice over them; to the destruction of the one, the glory of the other shall succeed.

The whole chapter is chiefly a pastoral description of the blessed change which the Gospel shall effect; as if a dry wilderness shall be changed into a well watered and fruitful country. There is no need to seek a particular and express meaning of the words "reeds and "rushes;" they only enliven the description and contrast. Dry sandy deserts, (as in Africa,) are the haunt or habitation of serpents or dragons. But such an alteration shall ensue, that instead of dry places, there shall be rivers and pools; water not merely to refresh the grass, but in great abundance, as in these places where reeds and rushes usually grow. What is often said of parables, that they do not go on all-fours, is true of many prophetical descriptions; there are circumstances which heighten the beauty of the painting; but if we

attempt to deduce doctrines from every such circumstance, we rather enervate the Spirit of the passage, than explain it.

It must be allowed, likewise, that our translation, though in the main excellent and faithful, often misses the beauty and clearness of the original, owing sometimes to a servile dependence on the Masorite pointing, and sometimes to the translators not attending to the genius of the Hebrew poetical language, which is considerably different from the prose. "In the habitation "of dragons, where each lay;" the word *each* makes the passage bald. "In the places where dragons lay, (or "lurked,) shall be grass, &c." In the eighth verse likewise, instead of "but it shall be for those," the original points out a glorious thought which is quite lost in the version, because it follows an improper division of the verse. Dr. Lowth's later version, which, when read, seems to speak for itself, is to this purpose: "The un-"clean shall not pass over it; but he shall walk with "them in it, and the fool, (or the weak,) shall not err "therein." This is the reason why no lion or unclean shall be there, and why the weakest of his people shall not be destroyed or wander; because he, (their God and Saviour, verse 4.) shall walk with them and be their guard and guide.

However, in public preaching, I meddle as little and as gently as possible with these differences. I sometimes intimate, that the words will bear another sense; but I should be unwilling to make plain people suspect their bibles are not right. But there are innumerable places in the prophets which are capable of a much clearer translation than what they have at present. Let me add one more, Isa. lxii. 5. Instead of "So shall "thy sons marry thee," it should undoubtedly be, So shall

thy Maker, (or Creator,) marry thee, agreeably to the following part of the verse.

Believe me to be affectionately yours.

LETTER XIII.

My dear Friend, March 11, 1778.

I HOPE Mrs. S****'s cold is better, and the children's complaints on the mending hand. What a many careful hours by day, and sleepless hours by night, have I escaped by not being a parent! It is well when they that have children, and they that have none, are alike pleased with the Lord's appointment.

I had no dread of the Fast-day; for whether overtures towards peace had been proposed or not by Lord N****, I should most certainly not have prayed for havock, but should, both in prayer and preaching, have expressed my desires and longings for a stop to the effusion of blood. But I fear we are not yet come to the crisis. The steps now taking would, humanly speaking, have done something awhile ago; but they are now too late, and, I think, will be rejected. But I know not the Lord's secret will. That I am sure will take place. As to outward appearances and the purposes of men, pro and con, I pay little regard to them. Indeed, they are no more stable than the clouds in a storm, which vary their shape every moment. It is enough for us that the Lord reigns, is carrying on his own cause, and will take care of his own people. The best, the only way in which we can serve the public, is by praying for it, and mourning for those sins which

have given rise to these calamities. Alas! what signifies one day of humiliation in a year? When the day is over, every thing goes on just as it did before. The busy world, the gay world, and the religious world, are, I suppose, much the same since the fast as they were before it: buying and selling, eating and drinking, dancing and playing—and the professing sheep biting and tearing each other like wolves; or else like decoy-ducks, enticing one another into the world's snares. And though I find fault with others, I have enough to look upon at home. The Lord pardon them and me also! My heart is deceitful and wicked; my services poor and polluted, my sins very many, and greatly aggravated: so that I should be one of the last to be censorious. And yet I cannot help seeing that the profession of many is cold where it should be warm, and only warm in animosity and contention. The Lord help us! for we are in a woful case as a people.

I am sincerely yours.

LETTER XIV.

My dear Friend, September 4, 1778.

WELCOME from K———. I hope you were the instrument of much good abroad, and brought home much comfort and peace in your own heart. How many are the seen and the unseen mercies we are favoured with in a long journey! And what mercy to find Mrs. S**** and your family well on your return, as I hope you did!

The same good Providence which has preserved you and yours, has taken care of me and mine. But Mrs.

**** has been sometimes ill; no oftener and no more than we have been able to bear, or than the Lord saw was most for our advantage. After so many years' experience of his goodness, we surely have reason to be convinced that he does all things well. At present, she is tolerably well.

We are his sheep; he is our shepherd. If a sheep had reason, and were sensible of its own state, how weak to withstand the wolf, how prone in itself to wander, how utterly unable to provide for its own subsistence; it could have no comfort, unless it knew that it was under the care of a shepherd; and in proportion to the opinion it formed of the shepherd's watchfulness and sufficiency, such would be its confidence and peace. But if you could suppose the sheep had depravity likewise, then it would act as we often do; its reason would degenerate into vain reasoning, it would distrust the shepherd, and find fault with his management. It would burden itself with contrivances and cares; tremble under the thoughts of a hard winter, and never be easy unless it was surrounded with hay-stacks. It would study from morning till night where to hide itself out of the wolf's way. Poor, wise, silly sheep! if thou hadst not a shepherd, all thy schemes would be fruitless; when thou hast broken thy heart with care, thou art still as unable to preserve thyself as thou wast before: and if thou hast a good shepherd, they are all needless. Is it not sufficient that he careth for thee?

Thus I could preach to such a sheep as I have supposed; and thus I try to preach to my own heart. But though I know I cannot, by any study of mine, add a cubit or an inch to my stature, I am prone to puzzle myself about twenty things, which are equally out of

my power, and equally unnecessary, if the Lord be my shepherd.

I am yours, &c.

LETTER XV.

My dear Friend, November 4, 1778.

MR. **** told me on Saturday, that when he left ———, you and two of your children were ill of the putrid sore throat: the next day he sent me word, that you were better, but unable to preach. I have not had opportunity of writing since; but you have been often on my mind. I hope you will be able to inform me soon, that the Lord has caused his rainbow to appear in this dark cloud, and that you and Mrs. **** found him a present help in time of trouble. The disorder, I know, is very alarming, and the event fatal in many instances. It would have been no less so to you, if it had received commission to remove you by a quick passage out of the reach of sin and sorrow; but I hope your work is not yet done; and if not, I know the most dangerous disease cannot affect your life. Till the Lord's purposes by us and concerning us are fulfilled, we are in perfect safety, though on a field of battle, or surrounded by the pestilence. I trust you will be spared awhile longer to your family, friends, and people. Upon the same grounds, if either of your children should be removed, I shall not so directly ascribe it to the illness, as to the will of God; for, if, upon the whole, it be the most for his glory, and best for you, they likewise shall recover. Should he appoint otherwise, it must be best.

because he does it ; and a glance of the light of his countenance, the influence of that grace which he has promised shall be afforded according to our day, will enable you to resign them. I do not say it will cost you no pain, but, in defiance of the feelings of flesh and blood, you will I trust hold nothing so dear that you have received from him as to be unwilling to return it into his hands when he is pleased to call for it. He will help you to remember, that you owe him all ; that your children are not properly your own. He lent them, and every creature comfort you enjoy, and has a right to resume them. We do not like to have any thing forced from us which is our own ; but it would be dishonest in us to want to keep what we have only borrowed, if the right owner demands it. Further, the Lord is not only sovereign, but infinitely wise and good ; and therefore it is our interest, as well as our duty, to acquiesce in his appointments. Should you be called to the trial, I wish you the same supports and the same submission as Mr. **** had when he parted with his little one lately ; and as you have the same God, and the same promises, I hope you will. Thus much upon a supposition that this should find you under the rod. But I shall be glad to hear that the merciful Lord has healed both you and them, and that you are now feeling the meaning of Psal. ciii. 1—5.

Mrs. N**** has been favoured with a comfortable share of health since she was at Bedford ; a little indisposed now and then, but slightly, and soon better. The many attacks she has had the last two years, have rendered such considerations as I have offered to you, familiar to my thoughts ; sometimes I have felt the force of them, sometimes they all seem to fail me. For I can do nothing, or I can do all things ; just as the Lord is, or is not, present with me. In my judgment, however, I

am satisfied that I have at all times great cause for thankfulness, and at no time any just reason to complain, for I am a sinner. Believe me to be,

Your very affectionate friend and servant.

LETTER XVI.

Dear Sir, November 18, 1778.

I HAVE observed, that most of the advantages which Satan is recorded to have gained against the Lord's servants, have been after great and signal deliverances and favours; as in the cases of Noah, Lot, David, and Hezekiah. And I have found it so repeatedly in my own experience. How often, if my history were written by an inspired pen, might this proof of the depravity of my heart be inserted; "But John Newton rendered "not again according to the benefits received; for his "heart was lifted up." May it be far otherwise with you. May you come out of the furnace refined; and may it appear to yourself and all around you, that the Lord has done you good by your afflictions. Thus vile are our natures; to be capable of making the Lord such perverse returns as we often do! How should we blush if our earthly friends and benefactors could bring such charges of ingratitude against us, as he justly might. No; they could not bear a thousandth part; the dearest and kindest of them would have been weary of us, and cast us off long ago, had we behaved so to them. We may well say, Who is a God like unto Thee, that pardonest iniquity, and passest by the transgression of the remnant of thine heritage. It seems that the prophet

selects the Lord's patience towards his own people, as the most astonishing of all his perfections, and that which eminently distinguishes him from all other beings. And indeed, the sins of believers are attended with aggravations peculiar to themselves. The inhabitants of Sodom and Gomorrah were great sinners, but they did not sin against light, and love, and experience. Pharaoh was proud, but he had not been humbled at the foot of the cross. Ahab killed Naboth for his vineyard, but not altogether so basely as David killed Uriah for his wife. I see many profligate sinners around me, but the Lord has not followed them with mercies, instructions, and pardons, as he has followed me. My outward life, through mercy, is not like theirs; but if the secrets of my heart were laid open, they who are favourable to me, would not think me much better than the worst of them. Especially at some times and seasons, since I first tasted that he was gracious. And yet he has borne with me, and is pleased to say, He will never leave me nor forsake me.

Well, when we have said all we can of the aboundings of sin in us, grace still more abounds in Jesus. We cannot be so evil as he is good. His power is a good match for our weakness; his riches for our poverty; his mercy for our misery. We are vile in ourselves, but we are complete in him. In ourselves we have cause to be abased, but in him we may rejoice. Blessed be God for Jesus Christ.

I am sincerely yours.

LETTER XVII.

My dear Friend, December 29, 1780.

SO it seems I owed the letter, and charged the fault of not writing, to you. It must be so, because you say, you are very certain it was so. Remember, however, I am writing last *now*. I hope when this comes, it will find you and yours comfortable, and your heart and mouth full of gratitude to Him who crowneth the year with his goodness. Well, these returning years each bear away a large portion of our time, and the last year cannot be far off. O that precious name which can enable a sinner to think of his last year and his last hour without dismay! What do we owe to him who has disarmed death of its sting and horrors, and shown us the land of light and immortality beyond the grave!

May he be with us in the new year. Yea, he has promised he will even unto death. Therefore, though we know not what a day may bring forth, we need fear no evil; for he knows all, and will provide accordingly. O, what a relief is it, to be enabled to cast every care and burden upon him who careth for us! Though the night should be dark, the storm loud, and the billows high, the infallible Pilot will steer our barks safely through.

This has been an important year with me, it has introduced me into an entire new scene of service; and it has likewise seemed a very short year. O, how the weeks have whirled round! It has not been without its trials; but comforts have much more abounded. With respect to my public work, I have been much fa-

voured with liberty, peace, and acceptance. I hope it has not been wholly a lost year; though with respect to my part and share of it, I have reason to say, Enter not into judgment with thy servant.

Let us help each other with our prayers, that the little uncertain remainder of life may be filled up to the praise of our dear Lord; that we may be united to his will, conformed to his image, and devoted to his service. Thus we shall show forth his praise; if we aim to walk as he walked, and, by a sweet constraining sense of his love, are formed into an habitual imitation of his spirit and temper, in meekness, integrity, benevolence towards men; in humility, dependence, resignation, confidence, and gratitude towards him.

I pity such wise-headed Calvinists as you speak of. I am afraid there are no people more fully answer the character, and live in the spirit of the pharisees of old, than some professed loud sticklers for free grace. They are wise in their own eyes; their notions, which the pride of their hearts tells them are so bright and clear, serve them for a righteousness, and they trust in themselves and despise others. One modest, inquiring Arminian is worth a thousand such Calvinists, in my esteem. You will do well to preach quietly in your own way, not minding what others say, while your own conscience testifies that you preach the truth. If you are travelling the right road, (to London, for instance,) though fifty people should meet you and say you are wrong, you, knowing you are right, need not mind them. But, alas! the spirit of self, which makes us unwilling to hear of contradiction, is not easily subdued.

I am yours.

LETTER XVIII.

Dear Sir, March 29, 1781.

IT is certain I did not wish to leave———, and likewise that if the Lord had left me to choose my situation, London would have been almost the last place I should have chosen. But since it was the Lord's choice for me, I am reconciled and satisfied. He has in this respect given me another heart; for, now I am fixed here, I seem to prefer it. My sphere of service is extremely enlarged, and my sphere of usefulness likewise. And not being under any attachment to systems and parties, I am so far suited to my situation. My hearers are made up of all sorts, and my connexions are of all sorts likewise; I mean of those who hold the head. My inclination and turn leads me chiefly to insist on those things in which all who are taught of God agree. And my endeavour is to persuade them to love one another, to bear with one another, to avoid disputes, and if they must strive, to let their strife and emulation be, who shall most express the life of the Son of God in their temper and conduct.

I preach my own sentiments plainly, but peaceably, and directly oppose no one. Accordingly, Churchmen and Dissenters, Calvinists and Arminians, Methodists and Moravians, now and then I believe, Papists and Quakers, sit quietly to hear me. I can readily adopt No Popery, for my motto; but Popery with me has a very extensive sense. I dislike it, whether it be

on a throne, as at Rome, or upon a *bench*, or at a *board*, as sometimes in London. Whoever wants to confine me to follow his sentiments, whether as to doctrine or order, is so far a Papist. Whoever encourages me to read the Scriptures and to pray for the teaching of the Holy Spirit, and then will let me follow the light the Lord gives me, without being angry with me because I cannot or will not see with his eyes, nor wear his shoes, is a consistent protestant. The depravity of human nature, the Deity of the Saviour, the influences of the Holy Spirit, a separation from the world, and a devotedness to God, these are principles which I deem fundamental. And though I would love and serve all mankind, I can have no religious union or communion with those who deny them. But whether a *surplice* or a *band* be the fittest distinction of a minister, whether he be best ordained by the *laying on*, or the holding up of hands ; whether water-baptism should be administered by a spoonful or tub-ful, or in a river, in any river, or in Jordan, (as Constantine thought,) are to me points of no great importance. I will go further—though a man does not accord with my views of election, yet if he gives me good evidence that *he* is *effectually called of God*, he is my brother : though he seems afraid of the doctrine of final perseverance ; yet if grace enables him to persevere, he is my brother still. If he loves Jesus, I will love him, whatever hard name he may be called by, and whatever incidental mistakes I may think he holds. His differing from me will not always prove him to be wrong, except I am infallible myself.

I praise the Lord for preserving you from harm when you fell ; I have had such falls from horses, and received

no hurt. When I dislocated my shoulder, I was at my own door, and in the greatest apparent safety. But we are only safe naturally or spiritually while the Lord holds us up.

I am yours, &c.

FOURTEEN LETTERS

TO

THE REV. DR. ****.

LETTER I.

Reverend Sir, September 6, 1768.

THE prospect of corresponding with you, gives me great pleasure, as I know you will kindly dispense with my neglect of forms' and bear with me and assist me, while I simply communicate such thoughts as may occasionally and without premeditation occur, *currente calamo*. Amongst a thousand mercies with which I am indulged, I often distinctly enumerate the use of the pen, and the convenience of the post; but especially that the Lord has given me so many friends amongst those who fear his name, without which, in my present sequestered situation, the pen and the post would be useless to me, (for I know but one subject on which it is much worth my while either to read or to write.) I hope you will not be angry with me for my promptness in adding your name to my list of such friends.

I had a safe and not unpleasant journey home, though the roads were disagreeable enough. But the pleasure of my visit would have made me amends, had the difficulties of the way been greater. You have been often in my thoughts since I saw you, and the topics of our

conversation have not been forgotten. The patience with which you heard me differ from you, and the dispassionate desire you expressed to search out truth for its own sake, affected me much. Such a disposition is to me a sure evidence of the finger of God ; for your learning, your years, and your rank and character in the university, would have the same effect on you, as the like considerations have on too many, if the grace of God had not taught you that notwithstanding any distinctions and advantages which are admired amongst men, we are all naturally upon a level as to the perception of divine truths ; and can receive nothing that is valuable in the sight of God, unless it be given us from heaven.

When we begin to know ourselves, and to feel the uncertainty and darkness which are inseparable from our fallen nature, how comfortable and encouraging is it to reflect that God has given us his infallible word, and promised us his infallible Spirit to guide us into all necessary truth ; and that in the study of the one, and in dependence upon the other, none can miss the way of peace and salvation, who are sincerely desirous to find it. But we are cautioned to keep our eye upon both ; and the caution is necessary, for we are too prone to separate what God hath joined together, Isa. viii. 20. 1 Cor. ii. 10, 11. What strange mistakes have been made by some who have thought themselves able to interpret Scripture by their own abilities as scholars and critics, though they have studied with much diligence ; A signal instance was the celebrated Grotius. And many more modern might be named. I remember when I was once talking with the late Dr. T**** upon an important point of doctrine, and several arguments he used made no impression upon me ; he told me at

last that he had collated every single word in the Hebrew Bible seventeen different times, and that it would be strange indeed if he had not found the point I was speaking of, had it been really there. But unless our dependence upon divine teaching bears some proportion to our diligence, we may take much pains to little purpose. On the other hand, we are directed to expect the teaching and assistance of the Holy Spirit only within the limits, and by the medium of the written word. For he has not promised to reveal new truths, but to enable us to understand what we read in the Bible: and if we venture beyond the pale of Scripture, we are upon enchanted ground, and exposed to all the illusions of imagination and enthusiasm. But an attention to the word of God, joined to humble supplications for his Spirit, will lead us to new advances in true knowledge. The exercises of our minds, and the observations we shall make upon the conduct of others, and the dispensations of God's providence, will all concur to throw light upon the Scripture, and to confirm to us what we there read concerning ourselves, the world, and the true happiness revealed to sinners in and through Jesus Christ. The more sensible we are of the disease, the more we shall admire the great Physician; the more we are convinced that the creature is vanity, the more we shall be stirred up to seek our rest in God. And this will endear the Gospel to us; as in Christ, and in him only, we can hope to find that righteousness and strength of which we are utterly destitute ourselves.

I observe in many news-papers, the attestations of persons who have been relieved in diseases, by the medicines which they have tried, and therefore recommend to others from their experience. Innumerable cases might be published to the honour of the great Physi-

cian; none more memorable perhaps than my own. I was labouring under a complication of disorders; fired with raging madness, possessed with many devils, (I doubt it not,) bent upon my own destruction; but he interposed, unsought, undesired. He opened my eyes, and pardoned my sins; broke my fetters, and taught my once blasphemous lips to praise his name. O, I can, I do, I must commend it as a faithful saying, That Christ Jesus is come into the world to save sinners; there is forgiveness with him; he does all things well; he makes both the dumb to speak and the deaf to hear.

I remain, with due respect,

Dear Sir, your most obedient servant.

LETTER II.

Reverend and dear Sir, November 1, 1768.

BY this time I suppose you have received and perused Mr. B****'s book. In point of fact, I think he has unanswerably proved that the sense of the Articles and the sentiments of the most eminent men in our church, till about bishop Laud's time, are expressly in favour of what is called Calvinism. How far you may be satisfied with his endeavours to establish those points from Scripture, particularly the doctrine of the 17th Article, I know not; nor am I very anxious about it. The course you are taking to read the Scripture for yourself, in an humble dependence upon the promised teaching of the Holy Spirit, will, I doubt not, lead you into all necessary truth. And the best of men are permitted to retain some differences in sentiment upon less

essential points. I remember the time when election and predestination were an offence to me; and though now Scripture, reason, and experience concur to establish me not only in one or two, but in all the particulars mentioned in Mr. B****'s book, yet I believe several persons whom I love and honour will not receive them with the same satisfaction. But the longer I live, the more I am constrained to adopt that system which ascribes all the power and glory to the grace of God, and leaves nothing to the creature but sin, weakness, and shame. Every one must speak for themselves, and for my own part, I cannot ascribe my present hopes to my having cherished and improved an inward something within me, which Mr. Law speaks of; but on the contrary, I know I have often resisted the motions and warnings of God's Spirit; and if he had not saved me with a high hand, and in defiance of myself, I must have been lost. Nay, to this hour I feel an evil principle within me, tempting me to depart from the living God. I have no inherent stock of goodness upon which I can hope to hold out hereafter, but stand in need of a continual supply, and emphatically understand our Lord's words, "Without me you can do nothing." For I find I am not sufficient of myself so much as to think a good thought.

I have had opportunity of reading but a few pages of Dr. Smith's Select Discourses. He is very learned, sensible, and ingenious. I could admire him as a philosopher, but I cannot approve him as a divine. A sentence or two in his ninth page seems to me explanatory of his whole system; where, speaking of our Lord Christ, he says, "his main scope was to promote a "holy life, as the best and most compendious way to "a right belief." If this sentence were exactly in-

verted, it would speak the very sentiment of my heart. That by our own industry and endeavour, we shall acquire a qualification to enable us to a right faith, seems to me as improbable, as that any cultivation which can be bestowed upon a bramble-bush will enable it to produce figs. I believe human nature is totally depraved; blind as to any spiritual understanding, dead as to any spiritual desires; and till we have received faith, though tempers, inclinations, and circumstances occasion a great variety of appearances and outward characters amongst men, yet the description of the carnal mind, as enmity against God will equally suit us all. And I believe that when God is about to show mercy to any child of Adam, he begins by enlightening the understanding to perceive something of the wisdom, grace, and justice revealed to angels and men in the person of Christ crucified, and thereby communicating that principle of living faith which is the root of every gracious temper, and the source of every action that can be called good in a Scriptural sense: John iii. 6. Matth. xii. 33—35. Ephes. ii 1—9. Tit. iii. 3—7. I believe that on the double account of inward depravity and actual transgression, we are, (considered as in our natural state,) liable to the curse of the law; from which, only faith in Jesus, as the proper atonement for sin, can set us free: John iii. 18. 36. and viii. 24. and that the moment we truly believe, we are justified from all things, Acts xiii. 39. and delivered from all condemnation; Rom. viii. 1. in a word, that Christ is the *all* in *all* in a sinner's salvation; that we have no righteousness in the sight of God but in his name, no power but so far as we are ingrafted in him by faith, as branches deriving sap and influence from the true vine: John xv. 1. Isa. xlv. 24. 1 Cor. i. 30. Upon these

principles I find that I cannot have satisfaction or comfort in the mystical writers, notwithstanding they say many excellent things occasionally, which may be very useful when understood in a Gospel sense.

It would be impertinent to offer an apology for expressing myself with freedom, after the liberty you gave me. However, I wish you to believe, that I would not at any time, and especially when writing to you, betray a dogmatical spirit. In every other point I hesitate and demur, (and it becomes me to do so,) when I differ from persons of learning and years superior to my own. But with respect to the grounds of a sinner's acceptance in the sight of God, and the sufficiency, the all-sufficiency, the alone-sufficiency of Jesus Christ to do all for, in, and by, those who believe on his name, I have that conviction, that more than human demonstration, that perhaps I may sometimes seem to pass my proper bounds, and to speak in a too positive tone. But I think that the views which constrain me to dissent from Mr. Law, Dr. Smith, and many other respectable names, would embolden me to contradict even an angel from heaven, if I should hear him propose any other foundation for hope than the person, obedience, sufferings, and intercession of the Son of God. Upon this subject, even my phlegmatic spirit will sometimes catch a little fire.

> Pardon for infinite offence ! and pardon
> By means that speak the value infinite !
> A pardon bought with blood ! with blood divine !
> With blood divine of him I made my foe !
> Persisted to provoke ! though woo'd and aw'd,
> Blest and chastis'd, a flagrant rebel still !
> Yet for the foulest of the foul he dies !

The dryness of Spirit you speak of, though not pleasant is salutary. Such thirstings and longings as are expressed in the hundred and forty-third Psalm, are certainly from God, and will certainly be answered; for to whom did he ever say, "Seek ye my face in vain?"

I commend you to the keeping of the great Shepherd, and remain,

Dear Sir,

Your obedient humble servant.

LETTER III.

My dear Sir, January 11, 1769.

IT is true, I am obliged to plead business in excuse for my want of punctuality to some of my correspondents; but I should be ashamed to make such a plea to you. The most pleasing parts of our employment bid fairest for our attention; and I shall expect to spend few hours of my leisure with more satisfaction to myself, than when I am answering your obliging letters; especially, as you encourage the freedom I have already used, and give me hope that the thoughts I offer are not unsuitable to the tenour of your inquiries into the truths of God. The Lord, on whom we both desire to wait for instruction, can make us mutually helpful to each other; and I trust he will, for it is his own work; —I can easily say, I am nothing; I wish I could more truly feel it, for he will not disappoint the feeblest instrument that simply depends upon him, and is willing to give him all the glory.

Our preliminaries are now settled. What you say in your last is so satisfactory, that it would be impertinent in me to trouble you any further either about Mr. Law or Mr. Calvin. Whatever portion of truth is in either of their writings, was drawn from the fountain which we have in our own hands; and we have the sure promise of Divine assistance to give success to our inquiries. I trust the defect of memory of which you complain shall be no disadvantage to you; for you are not seeking a polemical system, but an experimental possession of truth; and, with respect to this, if you had all your faculties in full vigour, and could recur in a moment to all that you have ever been master of, you would still stand upon a level with the meanest of mankind. In this respect, what Elihu says, Job xxxvi. 22. is emphatically true, There is none teacheth like him. That heavenly light with which he visits the awakened mind, (like the light of the sun,) requires only eyes to see it. And a single sentence of his word, when explained and applied, by his Spirit to the heart, will have more effect than the perusal of many folios. There is a majesty, authority, and evidence in his teaching, equally suited to all capacities. The wisest renounce their wisdom when he interposes; and the weakest are made wise unto salvation: Jer. ix. 23, 24. Isa. xxxv. 8. I have somewhere read an acknowledgment of the great Selden to this purpose:—"I have taken much pains to "know every thing that was esteemed worth knowing "amongst men, but of all my disquisitions and read-"ings, nothing now remains with me to comfort me at "the close of life, but this passage of St. Paul, 'It is "'a faithful saying, and worthy of all acceptation, that "'Christ Jesus came into the world to save sinners.'— "to this I cleave, and herein I find rest." You may

be well assured, dear Sir, that he who has taught your heart to say, "Thy face, Lord, will I seek," will be undoubtedly found of you; for when did he say to the seed of Jacob, "Seek ye my face in vain." Though as you have more to give up in point of those abilities and attainments which are highly esteemed amongst men than many others in the lower sphere of life, he may perhaps lead you in such a way, as to give you a full conviction, that these advantages can contribute nothing to spiritual wisdom and the peace which passeth understanding.

If I had the pleasure, (as I hope one day to have,) of receiving you here, I could show you exemplifications of the same grace in a very different light. Here the poor and the weak, and the despised of the world, rejoice in the light of his salvation. Some who have hardly bread to eat, are content and thankful as if they possessed the whole earth, and can trace the hand of God in directing their petty concerns, and providing them daily food, as clearly as we can in the revolutions of a kingdom. Some who know no more of what passes without the bounds of the parish, than of what is doing beyond the Ganges, and whose whole reading is confined to the Bible, have such a just understanding of the things of God, and of the nature and difficulties of the Christian life, that I derive more instruction from their conversation, (though none think themselves less qualified to teach,) than from all my books. I doubt not but you would be pleased with their simplicity. We live in much harmony, and are out of the noise of disputes, being, through mercy, of one judgment and of one heart. I speak now of the serious people, whom I consider as my own peculiar charge. As to the bulk of the parish, it is too much like other places.

Indeed, the great points of immediate concernment may be summed up in a few words. To have a real conviction of our sin and unworthiness; to know that Jesus is the all-sufficient Saviour, and that there is no other; to set him before us as our Shepherd, Advocate, and Master; to place our hope upon him alone; to live to him who lived and died for us; to wait in his appointed means for the consolations of his Spirit; to walk in his steps and copy his character, and to be daily longing for the period of our warfare; that we may see him as he is. All may be reduced to these heads; or the whole is better expressed in the apostle's summaries, Titus ii 11, 12, 13, 14, and iii. 3—8. But though the lessons are brief, it is a great thing to attain any good measure of proficiency in them; yea, the more we advance, the more we shall be sensible how far we fall short of their full import.

Next to the word of God, I like those books best which give an account of the lives and experiences of his people. Gillie's Gospel History contains a valuable collection of this sort, especially the first volume. Some of the letters and lives in Fox's Acts and Monuments, in the third volume, have been very useful to me. But no book of this kind has been more welcome to me than the Life of Mr. Brainerd, of New-England, republished a few years since at Edinburgh, and I believe sold by Dilly, in London. If you have not seen it, I will venture to recommend it, (though I am not fond of recommending books;) I think it will please you.

I suppose you have read Augustine's Confessions. In that book I think there is a lively description of the workings of the heart, and of the Lord's methods in drawing him to himself. It has given me satisfaction to meet with experiences very much like my own, in a

book written so long ago. But nature and grace have been the same in every age.

I make no apology for the miscellaneous manner of my letters. I sit down to give you my thoughts as they arise, without reserve and without study. I beg a remembrance in your prayers.

I am very respectfully,

Reverend and dear Sir,

Your most affectionate and obliged servant.

LETTER IV.

My dear Sir, February 11, 1769.

THOUGH by the Lord's mercy, I have not, since the years of my miserable bondage in Africa, been much subject to a depression of spirits, I know how to sympathize with you under your present complaints; but while I am sorry for your trials, I rejoice much more to observe the spirit of submission and dependence with which you are favoured under them. Whatever may be the immediate causes of your troubles, they are all under the direction of a gracious hand, and each, in their place, co-operating to a gracious end. I think the frame of your spirit is a sure evidence that God is *with you* in your trouble; and, I trust, in due time, he will fulfil the other part of his promise, to comfort and deliver you, because he has given you to know his name: Psalm xci. 14, 15. It will be always a pleasure to me when a letter comes with your superscription; but while writing is so painful to you, I shall be willing, (since you are pleased to receive mine so favourably,) to send you two or three for one, rather than expect a

punctual return of answers, till your health and spirits shall enable you to gratify me without inconvenience to yourself.

Your saying that, "if I have never been in the like "circumstances, it is impossible for me to conceive the "uncomfortableness of them," reminds me of one admirable peculiarity of the Gospel, which seems a fit topic for a paragraph in a letter to you at this time. I mean the encouragement it affords us to apply to our great High Priest, from the especial consideration of his having felt the same sorrows which we also feel. Though he is now exalted above all our conceptions and praises, is supremely happy in himself, and the fountain of happiness to all his redeemed; yet he is still such an one as can be touched with a feeling of our infirmities; Heb. iv. 15, 16. He has not only a divine knowledge, but an experimental perception of our afflictions: Isa. lxiii. 9. And as Dr. Watts well expresses the thought—

Touch'd with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he has felt the same.

You complain of a dejection of spirits, which I apprehend nearly expresses the sense of αδημονειν, Mark xiv. 33, which is one out of many of those emphatical words the evangelists use to give some apprehension of that depression, agony, and consternation of spirit which filled the soul of Jesus when he entered upon the great work of atoning for our sins. All that he endured from the hands of wicked men was probably very light, in, comparison of what he began to suffer in the garden, when he was exposed to the fierce conflicts of the

powers of darkness, and when the arrows of the Almighty drank up his spirits, and it pleased the Father to bruise him; Zech. xiii. 7. How different the cup he drank himself, from that which he puts into our hands! His was unmixed wrath and anguish; but all our afflictions are tempered and sweetened with many mercies. Yet we suffer, at the worst, unspeakably less than we deserve; but he had done nothing amiss.

Now let our pains be all forgot,
Our hearts no more repine;
Our sufferings are not worth a thought,
If, Lord, compared with thine.

But what I chiefly intend is, that having suffered for us, he knows how to pity and how to relieve us, by an experimental sense of the sorrow which once filled his own soul, (yea, all his life long he was acquainted with grief,) even as we, (if it be lawful to compare great things with small,) are prompted to pity and to help those who are afflicted in the same way as ourselves. May he be pleased, by the power of his Holy Spirit, to reveal, with increasing guidance and power in your soul, this mystery of redeeming love. Here is the source of consolation, that Jesus died for us, the just for the unjust, to bring us to God. The knowledge of his cross, like the wood which Moses cast into the spring, Exod. xv. 25. sweetens the bitter waters of afflictions, and sanctifies every dispensation of providence, so as to render it a means of grace. A comfortable hope of our acceptance and reconciliation in him, is, I apprehend, that "preparation of the Gospel of peace," which for its continual use and application, the apostle compares to shoes, which, whoever wears, shall walk safely

and surely through the thorny and rugged paths of our present pilgrimage, Ephes. vi. 15. Deut. xxxiii. 25. Though there may be many tribulations, yet since there can be no condemnation to them that are in Christ Jesus; since in the path of sufferings we may see his footsteps before us; since it is the established law of the kingdom, Acts xiv. 22.; since the time is short, and the hour coming apace when all tears shall be wiped from our eyes, and his grace engaged to be sufficient for us in the interim; why may we not say with the apostle, "None of these things move me, neither "count I my life dear, so that I may finish my course "with joy?" There is no proportionate ground for comparison between the sufferings of the present life and the glory which shall be revealed in us; Rom. viii. 18. So the apostle thought; and no man seems to have been better qualified to decide upon the point; for on the one hand, his outward life was full of what the world calls *misery*, 1 Cor. iv. 10—14. 2 Cor. vi. 4—10. and xi. 23—28. And on the other hand, he had been caught up into the third heavens, and had seen and heard more than he could disclose in mortal language.

I shall be glad when you are able to inform me that your health and spirits are better, which I shall pray and wait for. The Lord has an appointed time for answering the prayers of his people. While his hour is not yet come, we can do nothing but look and wait at his mercy-seat. But though he seems to tarry, he will not delay beyond the fittest season. Though he cause grief, he will have compassion. Weeping may endure for a night, but joy cometh in the morning. In the mean time I commend you to those most gracious and comfortable promises, Isa. xli. 10. and xliii. 2.

which, I trust, will be your present support, and the subject of your future praises.

I am respectfully, dear Sir,

Your obedient and affectionate servant.

LETTER V.

Reverend and dear Sir, March 21, 1769.

IN my last I engaged to write again before long, though I should not have one of yours to answer. And I hope soon after you receive this, your leisure and spirit will permit you to write, at least a few lines, to inform us of your welfare. My anxiety on your account would be greater, but that I know you are in the hands of him who does all things well, and conducts his most afflictive dispensations to those who fear him, with wisdom and mercy. As I am not fit to choose for myself, so neither for my friends. The Lord knows what is best for us all; when there is an especial *need-be* for our being in heaviness; how to support us in the furnace; and at what season, and in what manner, deliverance will best comport with his glory and our good: the two great ends which he has in view, and which are inseparably connected together. He knows our frame and whereof we are made; his pity exceeds that of the most tender parent: and though he cause grief, he will have compassion. The afflictions which at present are not joyous but grievous, shall, when we have been duly exercised by them, yield the peaceable fruits of righteousness. I trust the Lord gives you a measure of patience and submission to his holy will; if so, every thing shall be well; and when he has fully tried you, you shall

come forth as gold. The thoughts of what we have deserved at his hands, and what Jesus suffered for our sakes, when applied by his Holy Spirit, have a sovereign efficacy to compose our minds, and enable us to say, Not my will, but thine be done. How unspeakably better is it to be chastened of the Lord now, than to be left to ourselves for a season, and at last condemned with the world.

The path of affliction is sanctified by the promise of God, and by the consideration of our Lord Jesus, who walked in it himself, that we might not think much to tread in his steps. Yea, it has been a beaten path in all ages; for the innumerable multitudes of the redeemed who are now before the throne, entered the kingdom by no other way. Let us not then be weary and faint in our minds, but cheerfully consent to be followers of them who, through faith and patience, are now inheriting the promises. If, after much tribulation, we are accounted worthy to stand accepted before the Lord in his glory, we shall not then think much of the difficulties we meet in our passage. Then sorrow and sighing shall cease for ever, and songs of triumph and everlasting joy shall take place:—O happy transporting moment, when the Lord God himself shall wipe all tears from our eyes.

Till then, may the prospect of this glory which shall be revealed, cheer and comfort our hearts! Hitherto the Lord has helped us. He has delivered us in six troubles, and we may trust him in the seventh. Yea, if he was pleased to deliver us when we thought little of him, much more may we assure ourselves of his help, now that he has taught us to come to his throne of grace, and given us encouragement to come with boldness,

that we may obtain mercy and find grace to help at the time of need.

The news-papers, (which in this retired place are the chief sources of our intelligence,) give us but a dark view of what is passing abroad. A spirit of discord is spreading in the nation, and we have hints and items respecting ecclesiastical matters, which I hope are premature and without sufficient ground. But, whatever storms may arise, there is an infallible and Almighty Pilot, who will be a sun and a shield to those who love him. I endeavour to answer all fears respecting political matters with the sure declarations of the word of God. Such as Psal. xcix. 1. and xxix. 10, 11. Isa. viii. 12—14. and li. 12, 13. John iii 35. &c. Jesus is King of kings and Lord of lords: King of the church, and King in the nations; who doth his pleasure in the armies of heaven, and among the inhabitants of the earth. Therefore by faith in him, we may adopt the triumphant language of the ii. xxvii. xlvi. and cxviii. Psalms, for the Lord is good, a strong hold in the day of trouble, and knoweth how to deliver them that trust in him.

Oh, Sir, what a light does the Gospel of Christ throw upon the world when our eyes are open to receive it! Without it, all would be uncertainty and perplexity: but the knowledge of his person, blood, and righteousness; of the love he bears us, the care he exercises over us, and the blessings he has prepared for us—this knowledge gives peace and stability to the soul, in the midst of all changes and confusions. And were it not for the remaining power of unbelief in our hearts, which fights against our faith, and damps the force of divine truth, we should begin our heaven even while we are

upon earth. We have need to adopt the apostle's prayer, and to say, "Lord increase our faith."

Believe me to be, with great respect,
Dear Sir,
Your most obedient and affectionate servant.

LETTER VI.

Very dear Sir, June 12, 1770.

I MAKE haste to answer your obliging favour of the 31st; the contents gave me much pleasure. I am glad to find that, though you have your share of trials in different ways, the Lord is pleased to support you under them, and do you good by them. So I trust you shall find it to the end. That valuable promise, "Thy shoes "shall be as iron and brass," intimates, that we must not expect a path strewed with flowers, or spread with carpets, but rather rough and thorny, otherwise such shoes would be unnecessary. But it is sufficient if strength is given according to our day, and if the Lord is pleased to be with us; though we should be led through fire and water, neither the flame shall kindle upon us nor the floods drown us: his presence and love shall make us more than conquerors, and bring us at length into a wealthy place.

Such a case as Mr. ****'s, if it could be generally known and understood, would be more effectual than many volumes of arguments to confirm what the Scriptures teach concerning the author, the nature, and effects of that great change which must be wrought in the heart of a sinner before he can see the kingdom of God.

His natural and acquired abilities were great; his moral character, as it is called, unblemished; he was beloved and admired by his friends, and perhaps had no enemies. To see such a man made willing in an instant to give up all his supposed advantages, to rank himself with the chief of sinners, and to glory only in those self-denying truths which a little before were foolishness to him, and to see him as suddenly possessed of a solid peace, reconciled to the thoughts of death, and rejoicing in a hope and a happiness of which he had, till then, not the least idea, is indeed wonderful. But though such an instance bears the impression of the immediate finger of God, no less evidently than the miracles wrought in Egypt, yet it cannot be perceived or understood in its full extent, by any person whose mind has not been enlightened by the same divine influence. And I doubt not, but if the Lord had spared his life, he would by this time have been either pitied or scorned in the university as much as he had formerly been admired. I think you may be well assured, Sir, that the pleasure you feel, and the tears you shed, when you peruse the account, are the effects of your having yourself received the same Spirit. I trust that your prayer, that the Lord would be pleased to stretch out the arm of his mercy *in like manner* to you also, shall be fully answered as to the main point; but it is by no means necessary that it should be just *in the like manner* as to the instantaneous and inexpressible clearness of the discovery. The Lord sometimes shows us how he can finish his work in a short time, and therefore some of the objects of his mercy do not receive the light of his salvation till towards their last hours; but perhaps if Mr. **** had been appointed for life and usefulness in this world, he would have been taught these things in a

more gradual manner. The Lord compares the usual method of his grace to the growth of the corn, Mark iv. 26—29. which is perfected by a slow and almost imperceptible progress. The seed is hidden for a time in the soil, and when it appears, it passes through a succession of changes—the blade, the stalk, the ear, and it is brought forward amidst a variety of weather; the dew, the frost, the wind, the rain, the sun, all concur to advance its maturity, though some of these agents are contrary to each other, and some of them perhaps seem to threaten the life of the plant. Yet when the season of harvest returns, the corn is found ready for the sickle. So is the work of grace in the soul; its beginnings are small, its growth for the most part slow, and, to our apprehensions, often precarious: but there is this difference in the resemblance—frosts and blights, drought or floods, may possibly disappoint the husbandman's hope; but the great Husbandman of the church will not, cannot be disappointed. What *he sows* shall flourish in defiance of all opposition, and if it seems at times to fade, he can and he will revive it. This is his usual method; but he has not bound himself by rules; and therefore to show his manifold wisdom, he exhibits some peculiar cases, like that of our late friend, to quicken our attention, and to convince us that he is very near us, that his word is truth, and that he can do what he pleases. For the most part his people are exercised with doubts and sharp temptations; for it is necessary they should learn not only what he can do for them, but how little they can do without him. Therefore he teaches them not all at once, but by degrees, as they are able to bear it. I can say as you do, that I am much a stranger to those extraordinary manifestations of God in my soul; however, if the Lord has given us to see

the necessity, the worth, the suitableness, and wisdom of that method of salvation which is revealed in the Gospel; if Christ is made precious and desirable to us, and we are willing to account all things but loss for the excellency of the knowledge of Jesus the Lord:— though there may be a difference in circumstances, the work is the same. And we have as good a right humbly to appropriate to ourselves the comfort of his promises, as if an angel were sent from heaven, (as to Daniel,) to tell us that we are greatly beloved.

I am respectfully, dear Sir,

Your obedient and affectionate servant.

LETTER VII.

My dear Friend, November 27, 1770.

I BELIEVE it is a considerble time since I wrote last, but much longer since I heard from you. I hope your silence has not been occasioned by illness, or at least, that if you have been afflicted, you have found your trials so sweetened, and so sanctified by the divine blessing, that you have been enabled to rejoice in them. My affection prompts me to wish my friends an uninterrupted course of health and peace, but if different dispensations are appointed them, it gives me comfort to think, that their trials come from his hand, who loves them better than I can do. And my better judgment tells me, that the afflictions of those who fear God, are on his part tokens of his love and favour; and with respect to themselves, necessary means of promoting their growth in faith and grace.

When Moses came to inform Israel that the time was at hand, when the Lord would put them in possession of the good land he had promised to their fathers, he found them in a state of great affliction; and had it not been so, they would have been little disposed to receive his message with pleasure; for they had a great natural love to Egypt; they hankered after it even in the wilderness. If, therefore, Moses had come to them, and proposed a removal, while they were in a prosperous and happy situation, they would probably have been very unwilling to have left it. The Lord therefore, who knew their weakness and their undue attachment to a country which was not to be their rest, was pleased first to embitter Egypt to them, and then the news of a Canaan provided for them was welcome. And thus he deals with his people still. Our affections cleave inordinately to the present life. Notwithstanding the many troubles we meet with, sufficient, as it should seem, to wean us from such a state of vanity and disappointment, we can but seldom feel ourselves, in good earnest, desirous to be gone; how much less should we be so if every thing went smooth with us! It is happy for us if we have suffered enough to make us desire a better country, that is a heavenly; but surely all the painful experiences we have hitherto met with, have not been more than sufficient to bring us into this waiting posture. Yea, as long as we live, new trials will be needful, to put us in remembrance of what we do indeed already know, but are too prone to lose the practical sense of. *Hinc illæ lacrymæ;* not that the Lord delights in grieving us and putting us to pain; on the contrary, he rejoices in the prosperity of his servants. No, it is not for his pleasure, but for our profit, that we may be made partakers of his holiness. Perhaps, you may sometimes have ob-

served a bird, in a hedge or upon the boughs of a tree: if you disturb it, it will move a little further or a little higher, and thus you may make it change its place three or four times; but if it finds after a few trials that you continue to follow it, and will not suffer it to rest near you, it takes wing at last, and flies quite away. Thus it is with us, when the Lord drives us from one creature-rest, we presently perch upon another; but he will not allow us to fix long upon any. At length, like the bird, we are sensible that we can have no safety, no stable peace below; then our hearts take flight and soar heavenwards, and we are taught by his grace to place our treasure and affections out of the reach of changes. So far as this end is accomplished, we have reason to be thankful for the means and say,

——— Happy rod,
That brought me nearer to my God.

Blessed be God for that Gospel which has brought life and immortality to light; which reveals a Saviour who is the way, the truth, and the life: who is both able and willing to save to the uttermost all who come unto God by him. The desires we feel towards him, faint and feeble as they are, are the effect of his own operation on our hearts, and what he plants he will water. He does nothing by halves. Far be it from us to think that he should make us sensible of our need of him, teach us to pray for his assistance, make so many express promises for our encouragement, and then disappoint us at last. What then would become of his honour and his truth, since he has already declared, "Him that "cometh unto me, I will in no wise cast out." To harbour a doubt either of his power or compassion,

is to dishonour him. Men often disappoint our expectations; either their purposes change, or their power falls short, or something intervenes which they could not foresee; but to him all things are known, all things are easy, and his purposes are immutable. He came into the world to save sinners, to save all who put their trust in him. This was the joy set before him; for this he bled, for this he died. Having redeemed us by his blood, and reclaimed us in our wandering state by his word and Spirit; having made us willing to commit ourselves unto him, he will not leave us to perish by the way, or suffer any power to pluck us out of his hands.

My pen has run at random; one line has followed another without study or reserve. I sat down with a desire to fill the sheet, but knew not what I should say. Thus I usually write, (without form or constraint,) to those whom I love. If the Lord shall be pleased to make any thing I have offered a word in season to you, I shall be glad.

I am with great respect,
Dear Sir,
Your affectionate and obliged servant.

LETTER VIII.

My dear Sir, July 9, 1771.

HAVING no letter to answer, I must fill up my paper as I can. It would be a shame to say, I have no subject. There is one which is, or should be, always *ad unguem*, and which can never be exhausted—the love of Christ; the fountain from whence all our spirit-

ual blessings flow; the ocean to which they tend. The love of God towards sinners is in Christ Jesus our Lord. It is treasured up in him; it is manifested in him; it is communicated through him. Permit my pen to enlarge a little upon this thought.

The love of God is treasured up in Christ. He is the head of his church; and all spiritual and eternal blessings are given in him, and for his sake alone: Eph. i. 3, 4. The promise of life is in him; and to him we are directed to look, as he in whom alone the Father is well pleased: Matt. iii. 17. God beheld our lost, miserable condition, and designed us mercy; but mercy must be dispensed in a way agreeable to his holiness, justice, and truth. Therefore, in the covenant of grace, sinners are no further considered than as the persons who are to reap the benefit; but the whole undertaking, both as to the burden and the honour of it, was transacted with, and devolved upon Jesus Christ the Lord, who freely engaged to be their Saviour and Surety.

The manifestation of the love of God to sinners, is in Christ Jesus. His goodness and forbearance is, indeed, displayed in every morsel of food, and in every breath we draw; but his love to our souls is only revealed in Christ. And, O what love was this, to give his own only Son! In this gift, in this way of redemption, he has commended his love to us, set it forth to the highest advantage possible, so that neither men nor angels can fully conceive its glory, Rom. v. 8; and the apostle there emphatically styles it την εαυτου αγαπην, *His own love:* love peculiar to himself, and of which we can find no shadow or resemblance amongst creatures.

Nec viget quidquam simile aut secundum.

The effects of his love are communicated only through Christ Jesus. *He* is made of God unto us, wisdom, righteousness, sanctification, and redemption. "All "fulness is in him." He has received, and he bestows, every good and perfect gift. He gives grace, and he will give glory. All our springs of life, strength, peace, and comfort, are in him; and without him we can do nothing.

I trust, my dear Sir, in expressing my own sentiments on this point, I express yours also. That Jesus, who was once a man of sorrows, who now reigns the Lord of glory in that nature in which he suffered, is your hope and your joy. Yes, the Lord who has given you many seeming advantages, as he did to St. Paul, has enabled you, like him, to sacrifice them at the foot of the cross, and to say, The things which were once gain to me, I count loss for Christ: yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus my Lord, &c. Phil. iii. 5—10. This is to build upon a rock, to build for eternity, to rest upon a plea, which will over-rule every charge in life, at death, and at judgment. They that put their trust in him shall be like Mount Zion, which cannot be moved. And other way of attaining stable peace, or receiving power to withstand and overcome the world, there is none.

Believe me to be, dear Sir,

Your obliged and affectionate humble servant.

LETTER IX.

My dear Sir, January 9, 1773.

YOU have put a happy end to our little controversy, by referring me to Dr. Franks' Nucleus, a book which I have read over and over with the greatest pleasure. I look upon Dr. Franks to have been a very eminent Christian; and if you account *him* a Mystic, I shall not differ with you about a term. I do not find that he was an explicit Calvinist; nor is that necessary to engage my hearty approbation, when I see a man bearing testimony to those great doctrines, the belief of which, I think, are essential to the character of a true Christian; when his zeal, his humility, his love and faith, give the most admirable proofs that God is with him of a truth.

Your own sentiments, which you are pleased to favour me with, afford me likewise great satisfaction. The Lord, who has given you a heart to seek and follow him, will, I trust, lead you on from strength to strength; and if there is any thing yet remaining, the knowledge and experience of which would add to your comfort and progress in the divine life, he will show it you in his good time. He is the only effectual teacher; and he communicates instruction to those who simply seek him, at such seasons and in such degrees as he in his sovereign wisdom sees best. I have too great a respect for your character and years, as well as too clear a sense of the little good that is done by controversy, to attempt to dispute with you. I shall be happy and honoured if I should ever drop a sentence that God may be pleased

to make useful to you; and I hope I am equally desirous to learn of you, and profit by you. The Scripture warrants us both not to call any man *master*. Christ alone is the Lord of conscience; and no *ipse dixit* is to be regarded but his. Men are to be followed so far as we can see they speak by his authority; the best are defective; the wisest may be mistaken. Yet truth can be but one. The more uncertainty and division we find in the judgments of our fellow-creatures, the more need have we to rely upon the word and authority of the only infallible Judge. He permits those whom he loves to differ in some things, that there may be room for the exercise of love, meekness, mutual forbearance, and compassion; but when men presume to take his chair, to intrench upon his work, and think themselves qualified and authorized to enforce their own sentiments by noisy arguments, and to prescribe themselves as a standard to others, though they may mean well, they seldom do well: they set out, (as they think,) in the cause of God; but it is soon leavened by unsanctified tempers, and becomes their own cause; and they fight more for victory than for edification. When the Lord enables any to avoid these evils, and they can freely, simply, and in a spirit of love, open their minds to each other, then his blessing may be humbly hoped for.

I hope I love true candour; but there is a candour, falsely so called, which I pray the Lord to preserve me from. I mean that which springs from an indifference to truth, and supposes that people who differ most widely in sentiment, may all be right in their several ways, because they seem to mean well. But the Gospel is a *standard* by which all men are to be tried, and a *depositum* which must not be given up as a point of indifference because many persons of respectable charac-

ters, in other things, do not approve it. St. Paul observed no measures with those who would introduce another Gospel. There is a great difference between those who maintain erroneous systems, and those who, though they are mistaken in some things, are faithful to the light they have already received, and are honestly seeking more from the Lord. To the latter I would show all possible candour; as to the former, candour, or rather Christian charity, requires me to be tender and compassionate to their persons, but to give no place to their principles, no, not for an hour. The question is not, what I should think or hope if left to my own judgment, but what the unerring word of God determines. By this I must abide.

I remain, begging an interest in your prayers,
My dear Sir,
Your affectionate and obliged servant.

LETTER X.

My dear Sir, February 22, 1776.

I HAVE longed to tell you, that the prospect of our correspondence being revived gave me very great pleasure. I attributed its discontinuance sometimes to the gout, with which I knew you were often afflicted; then I began to think, perhaps you were removed to a better world: but when I understood you were still living, I apprehended you saw no utility in the friendly debates we were formerly engaged in, and therefore chose to drop them. It was this suspicion that prevented me writing again; for, had I been sure your silence was

not owing to this cause, you would have heard from me again and again, for *with you* I should not have stood upon the terms of letter for letter.

I ought not, however, to have indulged such a suspicion, nor to have imputed your silence to a cause so contrary to the spirit of your letters; for in them you have always showed yourself gentle, candid, and patient, and not disposed to break off the intercourse merely for difference in sentiments. Some difference in our sentiments there has seemed to be all along; but I believe with you, that we essentially agree, and I cordially join you in the hope and persuasion that the difference, whatever it may be, will not abate my respect and regard for you, nor your kindness to me.

I desire to praise God in your behalf, that he hath graciously supported you under your long affliction and confinement, and now given you a prospect of going abroad again. It is the prayer of my heart, that all your crosses and comforts may be sanctified to you, and that you may suffer no more than a gracious God sees needful to answer his salutary purposes in favour of those who love him, to manifest, exercise, and strengthen your graces, and to give you an increasing sense that his power, wisdom, goodness, and faithfulness are engaged to promote your best happiness, and to ripen you for his kingdom and glory.

My leading sentiment with respect to the divine life is, that it is founded in a new and supernatural birth. In this I doubt not we agree. Mankind are miserably divided and subdivided by sects, parties, and opinions: but in the sight of God there are but two sorts of characters upon earth—the children of his kingdom, and the children of the wicked one. The criterion between them, (infallibly known only to himself,) is, that the

former are born from above, the other not. If a person be born again, notwithstanding any incidental mistakes or prejudices from which perhaps no human mind in this imperfect state is wholly free, he is a child of God and an heir of glory. On the other hand, though his professed opinions be quite conformed to the Scriptures; though he be joined to the purest church; though he seem to have all gifts and all knowledge, the zeal of a martyr, and the powers of an angel; yet if he be not born of God, with all his splendid apparatus, he is but a tinkling, (or, as I should rather choose to render the word,) a stunning cymbal.

From this new birth, a new life, new perceptions, and new desires, take place in the soul; sin, which was once delighted in, becomes a burden: and God, who before was little thought of, is sought after as our chief good. The need of his mercy is felt and acknowledged, and Jesus is approved and sought as the only way and author of salvation. These things I believe are never truly and experimentally known but by the teaching and operation of the Holy Spirit; and as he is God and not man, unchangeable in purpose and almighty in power, I believe when he once begins his work, he will in his own time accomplish it. I believe hatred of sin, thirst after God, poverty of spirit, and dependence upon Christ, are sure tokens of salvation; and whoever have them I would esteem my brethren and my sisters, though they should be found among Arminians, Mystics, or Papists. Yet, I believe, some thus far wrought upon, may be, and are, entangled with errors dishonourable to the grace of God, and detrimental to their own peace. There is much remaining darkness upon the mind; many persons are greatly hindered by a reasoning spirit, and numbers are kept down by their attachment to a

favourite system, sect, and author; so that perhaps they are long strangers to that steadfast hope and strong consolation which the Gospel-truth, when simply received, is designed to afford us, and which depends upon the sense we have that we are nothing, and that Christ is all in all, and that our best graces and services are, and always will be, in this life, defective and defiled, and that the sole, exclusive ground of our hope and rejoicing is Jesus Christ, as made unto us of God, wisdom, righteousness, sanctification, and redemption.

I desire to be more a partaker with you in that sense which the Lord has given you of the deficiency you find in your own graces, dispositions, and tempers, and the want of due conformity to the mind that was in Christ. If you have cause of humiliation on these accounts, surely I have more. At the same time it is my prayer, that he may comfort you with those views of the freeness and riches of his grace, which enable me to maintain a hope in his mercy, notwithstanding I feel myself polluted and vile. For when my state and acceptance with God is the point in question, I am in a measure helped not to judge of it by what he has done in me, so much as by what he has done for me. I can find no peace but by resting in the blood of Jesus, his obedience to death, his intercession and fulness of grace; and so claiming salvation, under him, as my head, surety, and advocate, answer all objections which conscience or Satan interpose with the apostle's arguments in Rom. viii. 33, 34. Were I to hesitate in this important matter till I feel nothing contrary to that image to which I hope I thirst after, a growing conformity, I might wait *dum defluat amnis*—I should spend my life in perplexity, and at last should die in terror. But I believe I am

already justified freely by his grace, through the redemption that is in Jesus.

That the Lord may be your guide and comforter, is the sincere prayer of,

Dear Sir,

Your affectionate and obliged servant.

LETTER XI.

My dear Sir, July 30, 1776.

AS you agree with me in the main points of what I offered in my last, I should think myself to blame to weary you with debates on the single article of perseverance. Though I believe this sentiment to be true, I am persuaded a man may warmly fight for it, and yet himself fall short; and I trust you will attain the end of your hope, even the salvation of your soul, though you should continue to differ with me in judgment upon this head. I shall only say, The belief of it is essential to my peace. I cannot take upon me to judge of the hearts and feelings of others; but, from the knowledge I have of my own, I am reduced by necessity to take refuge in a hope which, through mercy, I find strongly encouraged in the scripture, that Jesus, to whom I have been led to commit myself, has engaged to save me absolutely, and from first to last. I think he has promised not only that he will not depart from me, but that he will put, keep, and maintain his fear in my heart, that I shall not depart from him: and if he does not, I have no security against my turning

apostate. For I am so weak, inconsistent, and sinful, so encompassed with snares, and liable to such assaults from the subtilty, vigilance, and power of Satan, that, unless I am "kept by the power of God through faith," I am sure I cannot endure to the end. I believe the Lord will keep me while I walk humbly and obediently before him; but were this all, it would be cold comfort. I am prone to wander, and need a shepherd whose watchful eye, compassionate heart, and boundless mercy, will pity, pardon, and restore my backslidings. For though by his goodness and not my own, I have hitherto been preserved from dishonouring my profession in the sight of men; yet I feel those evils within, which would presently break loose and bear me down from bad to worse, were he not ever present with me to control them. And therefore I conclude, they who comfortably hope to see his face in glory, but depend in whole or in part upon their own watchfulness and endeavours to preserve themselves from falling, must either be much wiser, better, and stronger than I am, or at least cannot have so deep and painful a sense of their own weakness and vileness as daily experience forces upon me. I desire to be found in the use of the Lord's appointed means for the renewal of my spiritual strength, but I dare not undertake to watch a single hour, nor do I find sufficiency to think a good thought, nor a power in myself of resisting any temptation.

> My strength is perfect weakness,
> And all I have is sin.

In short, I must sit down in despair, if I did not believe, (the apostle, I think allows me to be confident,)

that he who has begun a good work in me, will perform it until the day of Jesus Christ.

Had I the pleasure of conversing with you, I think I could state the texts you quote, in a light quite consistent with a hundred other texts which appear to me to assert the final perseverance of the saints in the strongest terms: but it would take up too much room in a letter. And indeed, *non est tanti.* Volumes of controversy, as you observe, have been written upon these subjects, and *Te Deum* has been professedly sung on both sides, but no man can receive to his comfort and edification any Gospel-truth, except it be taught and given him from heaven. I do not think my sentiments would add to your safety, but I believe they would to your comfort; but not if you received them as my sentiments: there is no more life and comfort in the knowledge of a Gospel-truth than in the knowledge of a proposition in Euclid, unless we are taught it by the Lord himself. I therefore dismiss the subject by referring you to Phil. iii. 14, 15.

I must begin my next paragraph with an apology, with entreating your candid construction, and assuring you that nothing but a sense of duty towards the Lord, and friendship for you, would put me upon what, (if I had not these motives to plead,) might be deemed highly officious and impertinent. I have heard you speak of your living in ———. Your situation in college confines you much from it; and now years and infirmities are growing upon you, it is probable you will not be able to visit it so often as formerly nor to do what you wish to do when you are there. Will you excuse me asking you how that living is supplied? Perhaps I only give you the opportunity of affording me pleasure

by telling me, that you have taken care to provide them with a faithful curate, who has your views of the Gospel, though not mine, and, with a zeal for God and a warm desire of usefulness to souls, is labouring to impress your people with a sense of divine things, to warn them of the evil of sin, and to invite them to seek Jesus and his salvation. I should be ready to take it for granted this is the case, only that I think such a minister would be noticed and talked of in that part of the country, as we hear more or less of the effects of the Gospel when it is preached throughout the kingdom; and nothing of the kind has yet reached my ears from ———. If it should be otherwise, permit me to hint, that though you are past the ability of labouring much among your people personally, yet if the Lord prolongs your life, you have a probability of being greatly useful in a secondary way, by affording your sanction and appointment to a proper man who would feed and watch over your flock. And I hope the Lord committed that place to your charge in his providence, that the people there might in his time have the word of life preached to them; and if they heard it thankfully and improved it, I am sure it would add much to your comfort. I shall not enlarge, but rather conclude as I began, with entreating you to excuse my freedom. Indeed, I ought not to suspect you will be displeased with me for it, after the proofs you have given me of your candour and kindness. Yet I shall be glad to be assured from yourself, that you take it as I mean it.

I am, dear Sir,

Your affectionate and obliged servant.

LETTER XII.

My dear Sir, December 5, 1778.

THE kind and affectionate terms in which you write, coming from a person whom I so greatly love and respect, cannot but be highly pleasing to me. I am glad to find likewise, by what you say of yourself, that the Lord favours you with patience and resignation to his will, under those infirmities which you find increasing as you advance in years; and that your hope for time and eternity is in Jesus, the Friend of sinners.

But I must confess, that though the former part of your letter gave me great pleasure, the latter part gave me no small pain. It appears, to my grief, that during the intermission of our correspondence, the difference between us in sentiment is considerably increased. You desire me, however, to open my mind to you freely, and the love I bear you constrains me to avail myself of the liberty you allow me; yet I feel a difficulty in the attempt. After the many letters we have exchanged, I hope it is needless to tell you that I am not fond of controversy, that I have no desire to prescribe my judgment in every point of doctrine as a standard to others; yet a regard to the truth, as well as to you, obliges me to offer something upon the present occasion. But I hope the Lord will not permit me to drop a single expression unsuitable to the deference I owe to your character and years.

You state two points as fundamental truths of the Christian religion; the first of which, I apprehend, is so far from deserving the title of a fundamental truth,

that it is utterly repugnant to the design and genius of the Gospel, and inconsistent with the tenour of divine revelation both in the Old and New Testament; and, however you may think it supported by a few detached texts, I am persuaded you would never have drawn it yourself from a careful perusal of the Scripture; namely, "That our righteousness is as truly and properly de- "rived into us by a spiritual birth from the second "Adam, as our corruption by a natural birth from the "first." Our sanctification indeed is so, but righteousness and sanctification are by no means synonymous terms in the language of Scripture; otherwise the apostle, when he says, Jesus is appointed to us of God, wisdom, righteousness, sanctification, and redemption, would be guilty of gross tautology. The Scripture declares we are all by nature, and, till partakers of the faith which is the gift and operation of God, dead. And this in a twofold sense—dead in law, for he that believeth not is condemned already, and dead in trespasses and sins. Christ is our life in both these senses. By his atonement he delivers those who believe in him from the curse of the law; by his whole obedience, including all he did and suffered, (for his death was an act of obedience,) he cleanses and justifies them from all guilt and penalty. And, as the spring and pattern of their sanctification by the power of his Holy Spirit, he forms them anew, communicates to them and maintains in them a principle of spiritual life, and teaches them and enables them to love and walk in his footsteps, and to copy his example in their tempers and conduct. But this their personal obedience, the fruit of that holy principle which he has implanted in them, is too imperfect and defiled to constitute their righteousness: it will not answer the strict

demands of that law under which our nature is constituted. So far, indeed, from bearing the examination of that God who is glorious in holiness, they can find innumerable flaws and evils in it themselves. And, therefore, no one who is really enlightened to understand the purity, strictness, and unchangeableness of the law, the holiness, justice, and truth of the God with whom we have to do, can possibly have any abiding peace of conscience, or assurance of salvation, till he is weaned from grounding his acceptance, either in whole or in part, upon what Christ has done in him, and taught to rest it wholly upon what he did for him when he obeyed the law on the behalf of man, and was made sin for us who knew no sin, that we might be made the righteousness of God in him.

Though the scheme of the Quakers, as set forth with some supposed improvements by Mr. Law, is in your view very amiable, to me it appears much otherwise. I cannot think it either honourable to God, or safe for man. I apprehend it was invented to relieve the mind of some who would fain be wise, under the prejudices and vain reasonings which arise against the express and reiterated declarations of God's sovereignty in the great business of salvation with which the Scriptures abound. I am often reminded of Job's question, "Shall mortal "man be more just than God?" Poor mortal worms, who are unable to account for the most obvious appearances around them, are afraid that the Judge of all the earth will not act right, if he should act as he has solemnly assured us he will; and therefore hypotheses are framed, salvos provided, and Scriptures are strained, to account for his conduct in a way more suited to our limited apprehensions. For I allow, in some respects, and upon a superficial view, Mr. Law's scheme may appear more

agreeable to what we call reason and the fitness of things than St. Paul's. But this to me is an argument against it, rather than for it. The Lord tells me in his word, that his thoughts and ways are as far above mine as the heavens are higher than the earth. And if I did not find many things in the Bible proposed rather to my faith than to my reason, I could not receive it as a revelation from God, because it would want the grand characteristic impressions of his majesty, and what the apostle calls the ανεξερευνητα and ανεξιχνιαστοι, the unsearchables and untraceables of his counsels and proceedings. And after all, the proposed relief is only to the imagination; for in defiance of hypotheses, these things will remain certain from Scripture, experience, and observation;

First, That a great part of mankind, perhaps the far greatest part of those who have lived hitherto, will be found at the left hand of the Judge in the last day.

Secondly, That a multitude of those who are saved, were for a course of time as obstinately bent upon sin, and did as obstinately resist the call of God's Spirit to their hearts, as those who perish.

Thirdly, That the means of grace which the Scripture declares necessary to salvation, Rom. x. 13, 14.; have been hitherto confined to a small part of the human race. I know indeed, in order to evade this, it is supposed, from a misunderstanding of Peter's words, Acts x. 34. that men in all nations may be saved in their several dispensations, without any knowledge of Jesus or his word; and accordingly Mr. **** gives us Gentilism, that is idolatry, as one kind of dispensation of the Gospel. Alas! what may not even well-meaning men be driven to when they leave the good word of

God, the fountain of living waters, to defend the broken, corrupt cisterns of men's inventions! Indeed, I am grieved at these bold assertions; it is but saying that men may be saved without either faith, love, or obedience.

I do not wonder, my dear Sir, that though you are persuaded God will not fail on his part and forsake you first, yet you have sensible fears and apprehensions lest you should forsake him. The knowledge you have of your own weakness, must make your system very uncomfortable, while it leaves your final salvation to depend, (as you express it,) *entirely upon yourself.* Nay, I must add, that either your heart is better than mine, or at least that you are not equally sensible of its vileness, or your fears would be entirely insupportable; or else, which I rather think is the case, the former part of your letter, wherein you speak so highly of the throne of grace, and confess so plainly that without the grace of Christ you can do nothing, is your experience and the real feeling and working of your heart, while the latter part, wherein you approve the plan which leaves sinners to depend entirely upon themselves, is but an opinion, which has been plausibly obtruded upon you, and which you find at times very unfavourable to your peace. It must, it will be so. The admission of a mixed Gospel, which indeed is no Gospel at all, will bring disquiet into the conscience. If you think you are in the same circumstances, as to choice and power, as Adam was, I cannot blame you for fearing lest you should acquit yourself no better than he did. Ah! my dear Sir, Jesus came not only that we might have the life which sin had forfeited restored unto us, but that we might have it more abundantly; the privileges greater, and the tenure more secure: for now our life is not in our

own keeping, but is hid with Christ in God. He undertakes to do all for us, in us, and by us, and he claims the praise and honour of the whole, and is determined to save us in such a way as shall stain the pride of all human glory, that he who glorieth may glory in the Lord.

I long to see you dientangled from the scheme you seem to have adopted, because I long to see you happy and comfortable. It is good to have our hope fixed upon a rock, for we know not what storms and floods may come to shake it. I have no doubt but your soul rests upon the right foundation, but you have incautiously admitted wood, hay, and stubble into your edifice, which will not stand the fiery trial of temptation. I would no more venture my soul upon the scheme which you commend, than I would venture my body for a voyage to the East Indies in a London wherry.

I know you too well to suppose you will be offended with my freedom. However, in a point of such importance, I dare not in conscience disguise or suppress my sentiments. May the Lord, by his Holy Spirit, guide us both into the paths of peace and truth.

I am, dear Sir,

Your affectionate and obliged servant.

LETTER XIII.

My dear Sir, June 5, 1779.

THOUGH I love to write to you, I am not willing to take up your time with controversy. We see, or think we see, some points of importance in a different light.

And where our sentiments differ, I think I have the advantage of you, or I should, of course, accede to yours. But I am ashamed to insist upon notional differences with a person from whom, as to the spirit and influence of those things wherein we agree, I ought to be glad to learn. The humility, meekness, and spirituality which your letters breathe, sufficiently evince that you are taught of God; and wherein we are otherwise minded, I trust he will, in his due time, reveal to us both what may be for his glory and our comfort to know distinctly. I cannot retract the judgment I passed upon Mr Law's scheme; but I was then, and still am persuaded, that, notwithstanding your favourable opinion of that author, his scheme is not properly yours. If you fully entered into the spirit of his writings, you would soon be weary of my correspondence. I believe, indeed, your acquaintance with his writings has led you something about, and exposed you to embarrassments which would not have troubled you if, with that humble spirit which the Lord has given you, you had confined your researches more to his holy word, and paid less regard to the dictates and assertions of men; and I believe if we could all be freed from an undue attachment to great names and favourite authors, and apply ourselves more diligently to draw the water of life from the pure fountain of the Scripture, our progress in divine knowledge would be more speedy and more certain.

I am ready to think that much of the difference between us may be in the modes of expression we use. If you mean no more by what you advance, than that every justified person is also regenerate and sanctified, and that no supposed acknowledgment of the death and atonement of Christ is available without a new

birth in the soul and the inhabitation of the Holy Spirit, there remains little to dispute about, for surely I mean no less than this. Yet still it appears to me necessary for our comfort, when we know what is in our hearts, and necessary likewise to give the Redeemer the glory due to his name, that we be sensible that our sanctification is not the cause, but the effect, of our acceptance with God. I conceive that by nature we are all in a state of condemnation; that when we are by the Holy Spirit convinced of this, the first saving gift we receive from God is faith, enabling us to put our trust in Jesus for a free pardon, and a gratuitous admission into the family of God's children; that they who receive this precious faith, are thereby, *ipso facto*, interested in all the promises respecting grace and glory. They resign and devote themselves to the Saviour; he receives and accepts them, takes possession of them, and engages to care and provide for them, to mortify the principle of sin in their hearts, to carry on the work he has begun, and to save them to the uttermost. But the precise reason why they are saved, is not because they are changed, (that change, so far as it takes place, is rather the salvation itself,) but simply and solely because He lived and died for them, paid the ransom, and made the atonement on their behalf. This is their plea and hope when they first come to him, John iii. 14, 15. when they have finished their course upon earth, 2 Tim. 1. 12. and when they appear in judgment, Rom. viii. 34.

If you mean by a rigid Calvinist, one who is fierce, dogmatical, and censorious, and ready to deal out anathemas against all who differ from him, I hope I am no more such a one than I am a rigid Papist. But as to the doctrines which are now stigmatized by the name

of Calvinism, I cannot well avoid the epithet rigid, while I believe them: for there seems to be no medium between holding them and not holding them; between ascribing salvation to the will of man, or the power of God; between grace and works, Rom. xi. 6.; between being found in the righteousness of Christ, or in my own, Phil. iii. 9. Did the harsh consequences often charged upon the doctrine called Calvinistic really belong to it, I should have much to answer for if I had invented it myself, or taken it upon trust from Calvin; but as I find it in the Scripture, I cheerfully embrace it, and leave it to the Lord to vindicate his own truth and his own ways, from all the imputations which have been cast upon them.

I am, dear Sir,

Your affectionate and obliged.

LETTER XIV.

Dear Sir, September 1, 1779.

METHINKS my late publication comes in good time to terminate our friendly debate. As you approve of the Hymns, which, taken altogether, contain a full declaration of my religious sentiments, it should seem we are nearly of a mind. If we agree in rhime, our apparent differences in prose must, I think, be merely verbal, and cannot be very important. And as to Mr. Law, if you can read his books to your edification and comfort, (which I own, with respect to some important points in his scheme, I cannot,) why should I wish to tear them from you? I have formerly been a great admirer

of Mr. Law myself, and still think that he is a first-rate genius, and that there are many striking passages in his writings deserving attention and admiration. But I feel myself a transgressor, a sinner: I feel the need of an atonement of something to be done for me, as well as in me. If I was this moment filled by the mighty power of God with the Spirit of sanctification in a higher degree than Mr. Law ever conceived; if I was this moment as perfectly holy as the angels before the throne, still I should want security with respect to what is past. Hitherto I have been a sinner, a transgressor of that holy law which says, "The soul that sinneth, it shall die." Therefore I need an atonement in the proper sense of the word; some consideration of sufficient importance to satisfy me that the holy and just Governor of the world can, consistently with the perfections of his nature, the honour of his truth, and the righteous tenour of his moral government, pardon and receive such a sinner as I am: and without some persuasion of this sort, I believe the supposition I have made to be utterly impossible, and the least degree of true holiness utterly unattainable. The essence of that holiness I thirst after, I conceive to be love and devotedness to God: but how can I love him till I have a hope that his anger is turned away from me, or at least till I can see a solid foundation for that hope? Here Mr. Law's scheme fails me, but the Gospel gives me relief. When I think of the obedience unto death of Jesus Christ in my nature, as a public person, and in behalf of sinners, then I see the law, which I could not obey, completely fulfilled by him, and the penalty which I had incurred sustained by him. I see him in proportion to the degree of faith in him, bearing *my sins* in his own body upon the tree; I see God

well pleased in him, and for his sake freely justifying the ungodly. This sight saves me from guilt and fear, removes the obstacles which stood in my way, emboldens my access to the throne of grace, for the influences of his holy Spirit to subdue my sins, and to make me conformable to my Saviour. But my hope is built, not upon what I feel in myself, but upon what he felt for me; not upon what I can ever do for him, but upon what has been done by him upon my account. It appears to me becoming the wisdom of God to take such a method of showing his mercy to sinners as should convince the world, the universe, angels, and men, that his inflexible displeasure against sin, and his regard to the demands of his truth and holiness, must at the same time be equally displayed. This was effected by bruising his own Son, filling him with agonies, and delivering him up to death and the curse of the law, when he appeared as a surety for sinners.

It appears to me, therefore, that though the blessings of justification and sanctification are coincident, and cannot be separated in the same subject, a believing sinner, yet they are in themselves as distinct and different as any two things can well be. The one, like life itself, is instantaneous and perfect at once, and takes place the moment the soul is born of God; the other, like the effects of life, growth, and strength, is imperfect and gradual. The child born to day, though weak, and very different from what it will be when its faculties open and its stature increases, is as truly, and as much, alive as it will ever be; and if an heir to an estate or a kingdom, has the same right now as it will have when it becomes of age, because this right is derived not from its abilities or stature, but from its birth and

parents. The weakest believer is born of God, and an heir of glory; the strongest and most advanced can be no more.

I remain, my dear Sir,

Your most obedient, &c.

FOUR LETTERS

TO

MISS W****.

LETTER I.

Dear Miss, March 3, 1772.

YOUR obliging request to hear from me has not been forgotten; and if my leisure were equal to my inclination, I should write very often.

And now, what shall I say? May the Lord direct me to send you a profitable word. It rejoices my heart to think, that at a time of life when you might have been plunging into the vanities of the world, you are seeking Jesus. The Lord who appointed the hour of your birth, and the bounds of your habitation, was pleased in his good providence to withdraw you early from the giddy circle of dissipation in which you might have lived, and to favour you with the advantages of example, instruction, and ordinances. You live at a distance from those ensnaring temptations by which the minds of young persons are blinded and stupified. Yet this alone would not have secured you. His providence has been subservient to his grace; otherwise, by this time, you would have been weary and impatient of restraint; you would have accounted the means of grace burthensome, and

your home a prison. The evil of the heart is too deeply rooted to be overcome by any thing less than the power of God. Whatever your papa and mamma, or the ministers of the Gospel, could have told you concerning your state as a sinner, and your need of a saviour, you would not have believed them, if the Lord himself had not borne witness in your heart to his own truths. You are now seeking him that you may find him, yet if he had not found you at first, you would never have sought him at all. This I mention for your encouragement, as a good reason why you may be assured that you shall not seek him in vain. I take it for granted, that though you are but a young soldier, you have already met with conflicts. There is a subtle enemy who labours to distress, hinder, and wound all who desire to serve the Lord. If you could give up this purpose, and be content to make the world your portion, you would meet with no disturbance from him; if you were asleep, he would make no noise to awaken you. Those who are content with his service and wages, he manages with so much address, that though he leads them captives at his will, though he dwells and works in their hearts, though all the faculties of their mind and members of their body are under his influence, yet they are not at all aware of him; yea, when many in this state pretend to dispute his very existence, he does not attempt to undeceive them. Thus while the strong one armed keeps his house, his goods are in peace; but when the stronger than he, the gracious Redeemer, comes to deliver the prey out of the hand of the mighty, and to release a soul from Satan's captivity, then the enemy begins to show himself as he is: and therefore I suppose by this time you can tell in a measure, from your own experience, why he is called in the Scripture, an accuser, an adversary, a serpent, a roaring lion; and

what is meant by his wiles, devices, and fiery darts. He knows how to aggravate sin, to strengthen unbelief, to raise objections against the truth of the Gospel, or to work upon the imagination, and to fill us with dark, uncomfortable, wild, or wicked thoughts. But if he assaults you in any of these ways, you need not fear him; for he is a conquered and a chained enemy: Jesus has conquered him, he has broken his power, and taken away his dominions, so far as concerns those who flee for refuge to the hope of the Gospel. And Jesus holds him in a chain, and sets limits to his rage and malice, beyond which he cannot pass. Nor should he be permitted to open his mouth against the peace of his people, but that the Lord intends, (for his greater confusion,) to make him an unwilling instrument of promoting their good. By these exercises they learn to prize his free salvation, and to depend upon his grace alone; for they find they are not able to stand against their enemy by their own strength. Therefore, fear him not; he who delivered Daniel from the lions will deliver you, make you more than conqueror by faith in his name, and at last bruise Satan under your feet.

I wonder how my thoughts have turned upon this subject. I am sure I did not intend it when I sat down to write, and if I had studied for one, I certainly should not have chosen this. If it should prove a word in season, I shall be glad. Perhaps it may; for though I know not the present state of your mind, it is known to the Lord, and I began my letter with a desire that he would direct me what to send you. However, if it does not so directly suit you now, it may perhaps hereafter, and in the mean time you may lend it to your mamma. She knows what temptations mean.

Go on, my dear Miss; and may the Lord be with

you. Give yourself to him every day, and many times a day; remember how many claims he has to you; especially remember this one, that he bought you with his own blood. He died that you might live. May the name of Jesus be written upon the tablet of your heart, and be as a seal upon your arm; that all your desires and all your actions may be regulated by his word, directed to his glory, and animated by a living principle of grace, derived from him who is the fountain of grace. Two things alone are worth a serious thought—his presence and his image; the one to make you comfortable in yourself, the other that you may shine to his praise as a light in the world. These blessings, and the increase of them, are gifts which he bestows without money and without price. Yet it is our part to wait upon him for them, by prayer, by reading his good word, and frequenting his ordinances. Thus you shall know if you follow on to know the Lord.

I am your affectionate friend.

LETTER II.

My dear Miss W****, November 13, 1772.

YOUR letter tells me you received my last on your birth-day, and, for aught I know, this may come about the same time.

I hope, that since the birth-day you speak of, you have been enabled to wait steadfastly and patiently upon the Lord, and have seen much of his goodness. I am glad you complain of evil thoughts, fears, and temptations; for, though these things are not joyous but griev-

ous, they always accompany a work of grace: and if you were wholly unacquainted with them, you would have reason to suspect you were not in the right way. The way to the kingdom is a beaten path; you are, I hope, following the footsteps of the flock. If you could ask any of the happy souls now in glory how they came there, they would all tell you, that they were led through many tribulations. For though they did not all suffer greatly by persecution, poverty, and worldly troubles, yet they all had much to suffer from indwelling sin, unbelief, and Satan.

As to evil thoughts, they as unavoidably arise from an evil nature as steam from a boiling tea-kettle. Every cause will have its effect, and a sinful nature will have sinful effects. You can no more keep such thoughts out of your mind, than you can stop the course of the clouds. But if the Lord had not taught you, though your thoughts would have been as evil as they are now, you would not have been sensible of them, nor concerned about them. This is a token for good. By nature your thoughts would have been only evil, and that continually. But you find something within you that makes you dislike these thoughts; makes you ashamed of them, makes you strive and pray against them, and convinces you, that though you do not wilfully speak or do evil, yet upon the account of your evil thoughts alone you are a sinner, and stand in need of such great forgiveness, that if there were not a precious, compassionate, and mighty Saviour, you could have no hope. Now this something that discovers and resists your evil thoughts, what can it be? It cannot be nature; for we naturally have vain imaginations. It is grace. The Lord has made you sensible of your disease, that you might love and prize the great Physician. The know-

ledge of his love shall make you hate these thoughts, and faith in his blood shall deliver you from the guilt of them; yet you will be pestered with them more or less while you live here, for sin is inwrought into our constitution, and our souls must be freed from our bodies before we shall be fully freed from the evils under which we mourn.

Your other complaint of temptations is likewise a good one. If you were to visit some young ladies who know no other end of living but to dress and dance, and frequent public places, and if you were to ask them if they are troubled with Satan's temptations, they would think you were out of your wits. Poor things; they know nothing of the matter. They are blinded by the god of this world; they go on quietly in the way of sin and vanity, careless of their souls, and unmindful of eternity. While they continue in this course, you may be sure Satan will not disturb them. They are asleep, and it would not be for his interest to do any thing that might awaken them out of their pleasant dream. And if you were thus asleep, he would be content that you should sleep on and take your rest. But when he sees any one awakened out of this sleep, he probably tries first to lull them asleep again; and if the Lord prevent that by his mercy, then Satan alters his measures, and roars like a lion disappointed of his prey. Be thankful, my dear, that he treats you as an enemy; for miserable is the state of those to whom he carries it as a friend. And remember that he is chained; he may terrify, but he cannot devour those who have fled for refuge to Jesus. And the Lord shall overrule all for good.

The fear you express on account of the falls of some professors whom you thought better than yourself, will I hope, be a means, by the Lord's blessing, of keeping

you from falling as they have done. It is said, Be not high-minded, but fear; and again, Blessed is the man that feareth always. If you were coming to ———, (I should be glad if you were,) and you heard before you set out that many had been robbed, and that the robbers were still upon the road, I could not blame you for being afraid; but if that fear led you to procure a guard sufficient to protect you, then you might travel with safety, notwithstanding others had been robbed. So if the falls of professors, and a sense of your own danger, make you cry earnestly that God would keep you; he will hear and answer your prayer, and you shall stand safe supported by his power, though many fall around you. They fell because they did not look to him. You cannot be too jealous of your own heart, or too cautious of the snares you are exposed to, but you have no cause to distrust the Lord; he is able, and faithful to keep those from falling who, sensible of their own weakness, cry daily to him, Hold thou me up, and I shall be safe. Continue in prayer, that you may be preserved humble and abased in your own eyes, and then I am sure you will not fall.

I am sincerely,

Your affectionate friend and servant.

LETTER III.

My dear Miss, March 23, 1773.

IN your last you intimated some expectation of receiving a letter from me on or about your birth day:—"So "she shall," thought I, "if we live so long; and accord-

ingly I made a memorandum in my head, to write to Miss W**** the twenty-third of March, that she may have it on the twenty-fourth, which is her birth-day. Just now I sat down to comply with this order; but how did I stare, when, taking up your letter, I found your birth-day was not the twenty-fourth, but the fourth. So all my punctuality is thrown away, and all the pretty things I might have tried to say upon the subject of a birth-day, are almost three weeks out of season. Well, I must make the best of it, and congratulate you, not that you are exactly so many years old, (I know not how many,) but so many years and twenty days.

If I thought you did not seek, and in a measure know, the Lord's salvation, I should not congratulate you at all. I have often been struck with the absurdity of worldly people making their birth-day a season of joy, unless in the year when they come to age, and are released from the restraints of parents, tutors, and guardians, and at liberty to act just as self dictates. In other respects, should they rejoice every year on a certain day, that they have a year less to live where their hearts and their treasures are fixed, and are a year nearer to their eternity which they cannot bear to think of? Ah, how many are jovial on their birth-day, who will at length see cause to wish they had never been born! But you have reason to bless God for your birth, since he has been pleased to make you partaker of a new and heavenly birth, and to admit you into the number of his children. He sent you into the world at such a time, and under such circumstances, as that, in his appointed hour, you might hear and receive the Gospel of his grace.

Were it possible you could be informed of the history of all who were born into the world, the same year or the same day with yourself, I mean especially of

your own sex, it would give you an affecting view of the mercies by which the Lord has distinguished you from thousands. Many of them are already in eternity, and perhaps the greater part of these taken away before they knew why they came into the world. Could you visit those of them who are still living, you would find some crippled, deformed, blind, or deaf; some defective in their faculties, some languishing under incurable diseases, some struggling under poverty, destitute of friends or food; some, having been accustomed to evil examples from their infancy, and not being favoured with the means of instruction, are, though young in years, already grown old in sin. Perhaps you would hardly find one in the whole number so remarkably favoured in all respects as yourself. When you had finished your survey, would not your heart adopt and feel the sentiment in the hymn—

> Are these thy favours, day by day,
> To me above the rest?
> Then let me love thee more than they,
> And try to serve thee best.

But the chief mercy of all is, that the Lord hath drawn you to seek his face, and to place your happiness in his favour; without this, the possession of all that the earth can afford would be of little worth. May he encourage and animate you to press forward to the prize of your high calling. May his good spirit teach, warn, and comfort you, and keep you ever mindful that there is no safety but in a continual dependence upon him. Satan is a watchful enemy; he studies our situation and disposition, that he may spread snares for us to the greatest advantage, and is not only to be dreaded when he fights

directly against our faith and peace as a roaring lion, but is often as near and as dangerous, when we are ready to think him at a distance. He sometimes lays his schemes with little noise, and prevails before he is perceived. But they that humbly look unto the Lord to keep them, shall be preserved. I hope you will be constant in all the means of grace, especially in secret prayer, and a close attention to the word of God; if these are neglected, or a formal spirit indulged in them, public ordinances may be frequented, and yet the soul grow lean and dry, and get little benefit from them. But if we are aware of our weakness and danger, and look continually to the Lord to hold us up that we may be safe, he will keep our feet out of the net. There are too many professors who live below their privileges; they have every thing of religion but its power and its comforts. But it is your happiness to be acquainted with a favoured few, who approve themselves in good earnest, and follow the Lord with their whole heart, like Caleb of old. I trust the Lord will give you to be like minded; to walk as a stranger and pilgrim, and to have your heart and conversation in heaven, where Jesus is; then you may well rejoice in every returning birth-day, and say, Now is full salvation nearer than when I first believed.

Believe me to be your affectionate friend.

LETTER IV.

My dear Miss, November 9, 1773.

I AM at a loss how to write, not having a letter to answer. It is true, your mamma gave me some hint of a

subject, but I have nothing very interesting to offer upon that head at present. My best wishes and prayers attend you, that the Lord may guide, shine upon, and bless you in every relation and circumstance of life that may be before you. I have reason to speak well of the marriage state; and it always gives me pleasure when, in the way of my office, I am called to tie the marriage knot, when I have reason to believe the prospect is warranted by prudence, the parties united by affection, and that they come together in the fear and in the name of the Lord. I think I may take it for granted, from your mamma's letter, that these requisites concur in your concern, and therefore I heartily bid you God speed. And I congratulate your lover, whoever he be, believing that if the Lord bestows you upon him, and gives him a heart to value you aright, you will prove a treasure and a blessing to him. However, let me remind you upon this occasion, that vanity is deeply engraven upon all below the skies, and that the more happy we are in creature-comforts, so much the more are we exposed to snares and crosses. O, how happy is it to know the Lord, the fountain of living waters! for every other acquisition without him will prove a broken cistern. But as he has taught your heart to choose and rest in himself supremely as your portion, you have a warrant from his gracious promises to hope, that he will bless you in all your connexions and concerns. In the mean time I trust you are praying to the Lord to guard and strengthen you against the new stratagems and devices which Satan, so far as he is permitted, will plot against your peace and steadfastness, when you shall enter upon a new and untried situation. Pray that you may be deeply impressed with

the uncertainty of this state of things, and the emptiness of all creature-good in comparison of the light of God's countenance, which is better than life. How different, for the most part, is the appearance between a wedding-day and a dying-day; yet, however long the interval may be between them, the latter must come, and then the space, which in prospect might seem long, will affect us no more than the remembrance of a morning dream. Could I have been told when I married, that Mrs. N**** and I should live together more than twenty-three years; that our affection should increase as we went on; that the Lord would favour us with a path remarkably smooth, and exempt us from nine trials out of ten which are ordinarily found in wedded life; how would my poor vain heart have been elated! Well, all this and more has happened. For almost twenty-four years past, I have never seen a single day or hour in which I wished to change my situation with any person upon earth; and we are still spared to each other. But now, shall I tell you what I see when I take a review of past times. Forgetful as I am, I can recollect innumerable instances of the Lord's mercy. We set out in life like two strangers who had a wilderness before them, and knew not a single step of the way; but, oh! how wonderfully has He led us! I can recount likewise innumerable evils, snares, sins, trials, and inquietudes, which, if put together, would make a large abatement of what, if viewed in the lump, might seem a uniform course of happiness and satisfaction. And as to all the rest, it is gone beyond recall; the shadows of the evening are beginning to advance over us, and how miserable should we now be if our hope was only in this life! May the Lord write upon your heart, while

you are young, a conviction, that communion with him, and grace to glorify him and serve him in the world, are the only things which make life, in its best estate, valuable or desirable.

Pray for me, and believe me to be,

Sincerely yours.

SIX LETTERS

TO

The Rev. Mr. S****.

LETTER I.

My dear Sir, August 1, 1774.

WE were very glad to hear so favourable an account of your health, but your letter to Mr. ****, (we were with him when it came to hand,) rather balked the hope we had entertained, that you would be well in a few days. Therefore we shall be glad to hear from you again, for we sincerely feel ourselves much interested in all that concerns you. However, I know that you are in safe and merciful hands, and that the Lord loves you better than we can do. Though we may mistake in estimating particulars, we are sure that the sum-total of all dispensations will be *good*. Health is good while the Lord preserves it, and sickness is still better when he appoints it. He is good when he grants our wishes and multiplies our comforts; and he is good when he sends us trials and crosses. We are short-sighted, and cannot see how many and what important consequences depend upon every turn in life; but the whole chain of events are open to his view.

When we arrive in the land of light, we shall have an affecting retrospect of the way by which the Lord our God led us in this wilderness. We shall then see that whenever we were in heaviness, there was a need be for it. We shall then, I doubt not, remember, amongst our choicest blessings, those things which, while we were here, seemed the hardest to account for, and the hardest to bear. Perhaps we were sinking into a lukewarm formality, or spiritual pride was springing up, or Satan was spreading some dangerous snare for our feet. How seasonable and important at such a time is the mercy which, under the disguise of an affliction, gives an alarm to the soul, quickens us to prayer, makes us feel our own emptiness, and preserves us from the enemy's net. These reflections are applicable to all the Lord's people, but emphatically so to his ministers. We stand in the fore-front of the battle. The nature of our employment exposes us to peculiar dangers; more eyes are upon us; our deviations are more observed and have worse effects, both with respect to the church and the world, than if we were in private life. By our own sufferings we learn likewise, (the Lord sanctifying them to that end,) to sympathize with the afflicted, and to comfort them from the experiences we have had of the Lord's goodness and faithfulness to ourselves. I trust you will be thankful for your late exercises, and that we in due time shall have to join you in thanking the Lord for restoring you to health and strength, and that you will come forth, under the fresh anointings of his Holy Spirit, to publish the glad tidings of salvation, and win many souls to the knowledge of Jesus.

I mentioned having been at Mr. ****'s. We went on Tuesday morning, and did not return till Saturday

evening. Had not the Sabbath service called me home, I believe we should have staid longer. It was a happy opportunity; I believe mutually so. We talked of you, and should have been glad to have had you with us. I have seldom been in a family where I thought myself more at home, or where I have been more satisfied that the blessing of the Lord dwelt. I returned in some measure thankful and refreshed. I have great reason to be thankful that my spirit is not confined within the paper walls of a denomination; for I have had frequent proof that the Spirit of the Lord will not be restrained within such narrow bounds. May my soul be ever free to unite with all that love the Lord Jesus Christ in sincerity, without regarding those lesser differences which will soon be done away.

Your prayers and kind wishes for me and mine I heartily thank you for, and hope we shall repay you, (as we are enabled,) in kind. Many here have, indeed, reason to speak well of the Lord. He has been very gracious to us. But, alas! most of us may complain of ourselves. But unworthy as we are, he bears with us; he multiplies pardons, and keeps us upon the whole in a persuasion that his loving kindness is better than life. The workings of a corrupt nature, and the subtilty of our spiritual enemies, cause us much exercise; but we find one with us who is greater than our hearts, and greater than he that is in the world. When I look at some of my people, I am filled both with joy and shame; joy, to see that the Lord has not suffered my labour among them to be in vain; shame, to think that I have preached so much more effectually to them than to my own heart. It is my mercy that I am not under the law, but under grace. Were it not for this thought,

I should sink. But it is given me to know that Jesus is all to them who are nothing. The promise whereon I trust, and the power of trusting in it, are both from him, and therefore I am encouraged to plead, "Re- "member thy word unto thy servant, wherein thou "hast caused me to hope." A sure promise, a complete atonement, a perfect righteousness, an Almighty Saviour, who is able to save to the uttermost, and has said, "I will in no wise cast out." These are the weapons with which I, (alas, how feebly!) oppose the discouragements which arise from self and unbelief.

I am sincerely, dear Sir,

Your affectionate and obliged.

LETTER II.

My dear Friend, October 6, 1774.

I HAVE two letters to thank you for; and was thinking of answering the first, when the second came. The contents gave me pleasure. My poor prayers have been, and shall be, for you; and that I might be with you in spirit as much as possible, I thought I would write to you on your wedding-day. May the good Lord say Amen to your engagements and desires, and give you in each other a help meet, a counsellor, a comforter; may he fill your hearts with his peace, give you a daily increase of happiness in your connexion, that you may be

> Enamour'd more, as more remembrance swells
> With many a proof of recollected love!

And while the Lord blesses your relation outwardly, in the midst of his best gifts, and the most endearing satisfaction that creatures can afford, may you both have grace to remember that you are not your own, that this is not your rest, that the time is short, and that the light of God's countenance is still comparatively, "The one thing needful."

I have been interrupted since I began my letter, and I must leave it again soon to go to my children, for it is almost eleven. I may now salute you as *one*, and from the time of my standing in wedded life, I shall take the liberty of assuming the professor's chair, and offering you a little lecture upon the subject. May the Lord prompt my heart and guide my pen.

Marriage is undoubtedly the most important concern with respect to this world, in which we can engage. It has an influence upon every action, and every hour of the future life. The success depends not upon appearances, for they are changeable, nor upon our present affections or purposes, for we are frail inconstant creatures, and prone to be soon weary of the possession of our warmest wishes, but entirely upon the blessing of the Lord, without which no union can subsist. We see too many instances of people who come together, with all seeming advantages, and yet, from unforeseen causes, the affection which promised to be permanent, gradually subsides into indifference, and perhaps terminates in disgust. We cannot wonder at it, when we consider how seldom the Lord is duly acknowledged either in the choice, the pursuit, or the attainment of the object. It is your mercy and Mrs. ****'s, that he taught you both to seek his direction, and to depend upon his providence in bringing this weighty affair to an issue; and therefore you may cheerfully expect re-

peated proofs that he did not bid you seek his face in vain. Since I began this paragraph I have been with my children, and the passage which came in course for my exposition to them was Genesis xxiv. It was quite a-propos to the case upon my mind. The historical part of the Old Testament, so far as it concerns nations, is undoubtedly put into our hands as a specimen of the Lord's government over all the nations of the earth, and the history of his care and providence over the personal and family concerns of his children from age to age. His interposition is not always so obvious to sense now as it often was then; but it is as real and necessary in itself, and not less evident to faith when in exercise. He provided and prepared you for each other; he opened the way; he has brought you together, and now he will be with you to bless your union, to guide you with his eye, to be your sun and your shield. And yet there are so many evils in our hearts to be checked, and the comparative vanity and emptiness of all below the skies is a lesson so very needful to be learnt, and so unattainable in any other way than by experience, that we must expect at times to find bitter mingled with our sweet, and some of our sharpest pains flowing from the same source with our most valued pleasures.

I am now far advanced in the twenty-fifth year of marriage; and though I set out blindfold, and was so far infatuated by an idolatrous passion, that for a while I looked no higher for happiness than to a worm like myself; yet the Lord, whose dealings with me have always been singular, did not deal with me as I deserved. He sent, indeed, again and again, a worm to the root of my gourd, and many an anxious trembling hour I suffered; but he pitied my weakness, gradually

opened my eyes, and while he in some measure weakened and mortified the idolatrous part of affection, he smiled upon that part of it which was lawful and subordinate, and caused it to flourish and strengthen from year to year. When I look back upon my past life, and look around in the world, I mean especially as a husband, I cannot but say, my lot in life has been most happy. Few, I think, can have been more favoured; and, to the best of my recollection, I never wished, for a single minute, it were possible to exchange situation with any person upon earth. And yet what is it I have known! When I recollect my wedding-day, the circumstances are so present with me, that it seems as if it were but yesterday, and all the interval but a dream. If I take that interval to pieces, I see indeed that goodness and mercy have followed us all our days; I see, as I have said, that we have had a large share of such happiness as this world can afford, but at the same time mingled with so many trials, that though the Lord mercifully parcelled them out, and has brought me safely through them one after another, taken together, they have made very large abatements in the article of pleasure.

My dear friends, you will now acquire a new set of feelings; how sickness, or pain, or trouble, affects you in your own persons you know, but how you will be affected by them in the person of a husband or a wife, you have yet to learn. I wish you may know as little of it as is consistent with your best good; but if the Lord loves you and you love each other, now and then something of this sort will be needful. Yet be not afraid; he delights in the prosperity of his children, and will not causelessly afflict. One trial of mine I

wish you may be wholly freed from, the experience of a deceitful and desperately wicked heart, and that you may never have to confess, as I do to you, that my perverseness and ingratitude have discovered themselves most frequently and most flagrantly, by occasion of that very instance of his goodness, which in a temporal view I account the chief blessing of my life. This has been an abatement indeed. How often have I wondered that he has not punished me in kind, and taken away, the desire of my eyes with a stroke. One trial we have yet to come—the alternative of leaving or being left. The flesh shrinks at the thought of either: and since we know not how soon, or in what way, a separation may take place, there can be no abiding peace till we are enabled to commit ourselves, and all that we hold most dear, to the care and the disposal of our Lord. I have been long aiming at this, and it seems so right, so eligible in theory, that sometimes I think I have succeeded; that I have made an absolute surrender, and am well satisfied that he should do what he pleases, and that what he pleases, must be best: but, alas! the next alarm convinces me how weak I am, and how afraid and unwilling to trust him. Yet, surely it is the desire of my soul to say, without reserve or exception, Not my will, but thine be done. So far as we can attain to this, we are happy.

I have left no room to answer your letters. I could have wished for a more favourable account of your health, but hope the Lord will gradually confirm it. He *can*, for he is *power;* He *will*, for he is *love*—if it be upon the whole best for you. I am glad to hear of Mr. ****, the second, and wish him much success, and commend my love to him. Mr. ****, the first, has lost

his wife; I suppose he had her not much above a year. So frail are all things here below.

I am sincerely yours.

LETTER III.

My dear Sir, May 31, 1775.

THOUGH we agreed to waive apologies, it would become me to make a very humble one if I should long delay writing, now you have favoured me with a second letter. I thank you for both, it gives us real pleasure to hear of your and Mrs. ****'s welfare.

I rejoice that the Lord keeps your spirit alive in his work, and lets you see that your labour is not in vain. O the honour, the blessedness of being an instrument in his hands of feeding his gathered sheep and lambs, and bringing wanderers into his fold! That is a striking and beautiful thought of the apostle, "as poor, yet making "many rich." When I feel my own poverty, my heart wandering, my head confused, graces languid, gifts apparently dormant, when I thus stand up with half a loaf, or less, before a multitude, and see the bread multiply in the breaking, and that, however it may be at the time with myself as to my own feelings, the hungry, the thirsty, the mourners in Zion, are not wholly disappointed; when I find that some, in the depth of their outward afflictions, can rejoice in me, as the messenger by whom the Lord is pleased to send them a word in season, balm for their wounds, and cordials for their cases, then indeed I magnify mine office Let who will take the lead in the cabinets of princes; let those whom

the Lord permits shine in the eyes of men, as statesmen, generals, or favourites, He has given *me* the desire of my heart, and I am more disposed to pity than to envy those whom the world admires. On the day when the Lord admitted me into the ministry, and I received ordination, I thought he had then ennobled me, and raised me to greater honour and preferment than any earthly king could have bestowed; and, blessed be his name, I think so still, and had rather be curate of ——— than in any situation the world can afford, if detached from the privilege of preaching the Gospel. Yet I find the ministry a bitter sweet; the pleasure is tempered with many things that make a near and painful impression upon the spirit; but upon the whole, it is given unto me, (and I trust to you likewise,) to rejoice in it.

The civility of your genteel neighbours is an agreeable circumstance, so far as it can be preserved without inconvenience. I am quite of your mind, that our calling as Christians, does not require us to be cynical, and that many professors, and perhaps preachers, bring needless trouble upon themselves, for want of a gentle, loving spirit. The Gospel teaches us to show benevolence and an obliging carriage to all. Yet there is an extreme upon the other hand, which is, upon the whole, more dangerous. They are singularly favoured whom the Lord is pleased to guide and to keep in the *golden mean*. What we call a polite and cultivated behaviour, is certainly no real bar to that faithfulness we owe to God or man; and if maintained under a strict Scriptural restraint, may greatly soften prejudices, and conciliate the good-will even of unawakened hearers in a considerable degree. But, indeed, those who have it, have need of a double guard of watchfulness and

prayer, for *latet anguis in herba;* and unless the eye be kept very single, and the heart dependent upon the Lord, we are more liable to be drawn into a compliance with the ways of the polite world, than likely to prevail on them to follow us, so far as we follow Christ. And I could name instances where it has appeared to me, that the probable good effects of a very faithful testimony in the pulpit, have, (humanly speaking,) been wholly defeated, by too successful endeavours to be agreeable out of it. The world will often permit a minister to think, and perhaps to preach, as he pleases, provided he will come as near them as possible in a sociable conformity. *Sat verbum sapienti.* I hope you will not be angry with me, but rather impute it to my cordial affection, if I feel some fears, lest the kindness of your neighbours should insensibly, in some degree at least, damp your zeal and abate your influence. I trust my fears are groundless, and my admonitions quite unnecessary; but let me plead the old line in my excuse;

Res est solliciti plena timoris amor.

I see you possessed of all advantages, recommended by family, situation, education, and address, and encompassed, it seems, with people who are disposed to receive you favourably upon these accounts. I see you stand in a post of honour, and therefore I know Satan eyes you, and watches subtilly for an advantage against you. Were he to raise a storm of persecution against you, and attack you openly, I should be in little pain for the event. For I believe the Lord has given you such a sense of the worth of the Gospel, that you would not be threatened easily into a timid silence; and perhaps that natural warmth of temper which you speak

of, might be of some advantage, were the assault made on this side. This perhaps Satan knows; he knows how to suit temptations to tempers and circumstances; and if, like Achilles, you have a vulnerable heel, I apprehend you more in danger of suffering loss by the smiles than by the frowns of men. Since I have seen some eminent ministers, whom I need not name to you, so sadly hurt, both in their experience and in their usefulness, (and many more in private life,) by worldly connexions, I am ready perhaps to *take* the alarm, and to *sound* the alarm too soon. But I know that the heart is deceitful in all, and I know that often the first steps by which we deviate from the path of duty, diverge so gently and imperceptibly from the right line, that we may have actually lost our way before we are sensible we have missed the road. After all, I hope this, my grave remonstrance, has sprung entirely from my own misapprehension of a few lines in your first letter, and will stand for nothing but to show that I love you, and that, professing myself a friend, I dare be faithful. If you think me faulty, of course you will not write till you have forgiven me, and therefore I hope you will forgive me soon, or my punishment will be heavy enough.

I hope often to think of Mrs. S****. May the Lord preserve her safely to and through the hour of trial, and make her a joyful mother. May you both rejoice hereafter in being parents to a vessel of mercy. Please to give our respects to her. You may assure her, I can hardly think of any person whose idea affects me with more esteem and regard than hers. We should have been glad to have seen you both here, had your journey taken place, and shall be so at any time. As to myself, I have no more expectation of seeing the

Yorkshire hills than the Alps. But I know that inclination is not wanting. Mrs. **** wished me to write a good while ago, for her mind run a little upon some pretty flowers she expected from ———. When season and opportunity suit, if you can spare her any of your Yorkshire beauties, please to direct them to Mr. ****, accompanied with a line, desiring him to forward them immediately.

The Lord has transplanted some more of *my* flowers, or rather *his own*, to flourish in a better climate; but he has likewise given us a few slips and seedlings to supply their place. The word does not flourish here as I ought to wish it, but, through mercy, it is not wholly without effect. We are in good harmony; ordinances are prized, and a Gospel conversation maintained by those who profess. Should you ask, how it is with myself, I know not what answer to give. My experience is made up of ænigmas, but the sum and solution of all is, That I am a vile creature, but I have a good Lord. He has chosen me; and I, through his rich grace, have chosen him. I trust there is an engagement between him and my soul, which shall never be broken, because he has undertaken for both parts, that *he* never *will* forsake *me*, and that *I* never *shall* forsake *him*. O, I like those royal, sovereign words, "I "will," and "You shall!" How sweetly are they suited to the sense and long experience he has given me of my own weakness, and the power and subtilty of Satan! If my conflicts terminate in victory, it must be owing to his own arm, and for his own name's sake; for I in myself have neither strength nor plea. If I were not so poor, so sick, so foolish, the power, skill, riches, wisdom, and mercy of my Physician, Shepherd, and Saviour, would not be so signally illustrated in my own

case. Upon this account, instead of complaining, we may glory in our infirmities. O, it is pleasant to be deeply indebted to him, to find him, and own him all in all:

Our Husband, Shepherd, Brother, Friend,
Our Guide and Guard, our Way and End!

I beg a frequent interest in your prayers, and remain,
Dear Sir,
Your affectionate and obliged.

LETTER IV.

My dear Sir, July 26, 1775.

I HAVE been a little impatient till I could find a leisure hour to thank you for your very obliging answer to my last. I ventured a good deal upon my opinion of you, or I should not have written so freely; and I am not disappointed. You may be assured that I never heard a word concerning you but what was good; and I plead the manner of my writing as a proof that I saw nothing in you but what tended to endear you to me. Had I observed any thing with my own eyes which I had disapproved, it is probable I should have been deterred by it, from expressing that fidelity which you are so kind as to take in good part. My suspicions did not arise from any fear of you, personally considered, so much as from the feelings of my own heart, and the sense I have of the weakness of human nature, and the subtilty of Satan in general. Nay, upon se-

cond thoughts, I believe that there was nothing in your letter from whence such suspicions could be fully and warrantably deduced. However, whether I would or not, my thoughts took such a turn, I seemed to be almost satisfied at first that they were groundless; yet I was determined to communicate them to you, for such reasons as these— First, I was persuaded that, at any rate, it would do no harm to drop a word by way of putting you upon your guard, since I knew that you, as well as myself, were still within gun shot of the enemy. Secondly, I really expected that you would think favourably of my intention, and love me the better for it. And of course I believed, thirdly, that the proof you would give me, under your own hand, of your humility and uprightness of spirit, in receiving my hint as I meant it, would heighten my regard for you, and thus our friendship would be mutually strengthened. All has happened according to my wishes; and I ought to ask your pardon, when I confess that in the interval between my letter and yours, I sometimes felt my heart go a little pit-a-pat, for fear you should be displeased. I wronged you by entertaining the most distant apprehension of this kind. How sorry should I have been to have grieved you, or to have appeared to you in the disagreeable light of a busy-body, or a dictator! However, if I had not pretty well known my man, I ran a considerable risk. Indeed my pen is apt to express the sentiments of my heart with little restraint, when I write to those whom I cordially love and esteem; but surely no one has less right than myself to set up for a censor. I have enough to watch over and bemoan at home; and any cautions or advices which I occasionally offer to my friends, would, as coming from me, be highly impertinent and presum-

ing, did not the word of God seem to bear me out in supposing that the hearts of others are in some degree like my own.

Much of what you say of yourself, I think I can adopt likewise. I hope I am pretty generally considered among my acquaintance as a lover of peace, and therefore I am amicably treated and borne with on all sides. But I am a sort of a middle man, and consequently no great stress is laid upon me where the strengthening of a party, or the fighting for a sentiment, is the point in view. I am an avowed Calvinist: the points which are usually comprised in that term, seem to me so consonant to Scripture, reason, (when enlightened,) and experience, that I have not the shadow of a doubt about them. But I cannot dispute, I dare not speculate. What is by some called high Calvinism, I dread. I feel much more union of spirit with some Arminians, than I could with some Calvinists; and if I thought a person feared sin, loved the word of God, and was seeking after Jesus, I would not walk the length of my study to proselyte him to the Calvinist doctrines. Not because I think them mere opinions, or of little importance to a believer—I think the contrary; but because I believe these doctrines will do no one any good till he is taught them of God. I believe a too hasty assent to Calvinistic principles, before a person is duly acquainted with the plague of his own heart, is one principal cause of that lightness of profession which so lamentably abounds in this day, a chief reason why many professors are rash, heady, high-minded, contentious about words, and sadly remiss as to the means of divine appointment. For this reason I suppose, though I never preach a sermon in which the tincture of Calvinism may not be easily discerned

by a judicious hearer, yet I very seldom insist expressly upon those points, unless they fairly and necessarily lie in my way. I believe most persons who are truly alive to God, sooner or later meet with some pinches in their experience which constrain them to flee to those doctrines for relief, which perhaps they had formerly dreaded if not abhorred, because they knew not how to get over some harsh consequences they thought necessarily resulting from them, or because they were stumbled by the miscarriages of those who professed them. In this way I was made a Calvinist myself; and I am content to let the Lord take his own way, and his own time, with others.

I remember to have seen a letter from you to Mr. ****, but I can recollect nothing in particular of the subject: but I suppose if I had disliked it, or received any unfavourable impressions from it, some traces of it would have still remained in my memory. From what I have written above, and from the beginning of Omicron's ninth letter, (which was written in answer to one from Mr. ****,) I hope you will believe that I should be much more likely to blame his forwardness in giving the challenge, than your prudence in declining. I trust **** means well; but, as you say, *he is young*, and I know not but the kind reception he met with in Yorkshire might send him home with a greater idea of his own importance than he carried with him from hence. I suppose it was just about that time, when his spirit was a little raised, that he wrote to you. Young men often make mistakes of this kind. The Lord's blessing upon years, experience, and inward exercises, cures them of it by degrees, or at least in a degree; for, alas! the root of self lies deep, and is not easily eradicated.

We were very glad to hear that Mrs. S**** was

likely to do well after her delivery. I hope, if the Lord spares the child to you, he will be numbered among the children of his grace. If he call him home by a short passage, he will escape a number of storms and troubles incident to human life. I know not how to regret the death of infants, especially under the dark apprehensions I have of the times. How do they appear to you? The prevalence of sin, and the contempt of the Gospel, in this long-favoured land, make me apprehensive that the present commotions are but the beginnings of sorrows. Since we heard of the commencement of hostilities in America, we have had a prayer-meeting extraordinary, on a national account. It is held on Tuesday morning, weekly, at five o'clock, and is well attended. We are not politicians at ———; but we wish to be found among those described, Ezek. ix. 4. We pray for the restoration of peace, and a blessing upon our public councils.

I am your affectionate and obliged.

LETTER V.

My dear Sir, September 3, 1776.

IF I were disposed to make you wait as long for my letter as I did for yours, you have taken an effectual method to prevent me. I have now daily a monitor at my elbow, saying, when will you write to Mr ****? If I answer, "Before very long," the reply is, "Nay, "it must be very soon, for he does not know whither "to send the flowers, and it is high time he did." Thus I am likewise precluded from making any merit of

writing so speedily, notwithstanding your long silence; for you may be ready to think, "I should not have "heard from him these two months, if Mrs. **** had "not wanted the flowers." However, to be even with you, I shall beg the favour of a letter from you a post or two before you send them, to prevent, (if necessary,) by a timely inquiry, such a sorrowful disappointment as we had last year. And I promise, in return, not to over-rate your punctuality in writing so soon, but to consider it as an occasional favour, which I must not often expect; but owing to the importance of the flowers, and your kind readiness to oblige her. *Sic vos non vobis.* So much for a business, in which, for want of taste, I have no great personal interest myself. But let not this discourage you; for though a violet or a cowslip pleases me almost as much as any of the pompous or high-sounding words of the parterre, Mr ****, Mrs. ****, and Mrs. ****, are sufficiently qualified to congratulate your skill and felicity as a florist.

After all, I acknowledge flowers have their value: they are very beautiful, and therefore pleasing; they are very transitory, and therefore instructive. All flesh is grass, and all the glory of man as the flower; the flower is more conspicuous and beautiful than the grass, but likewise more precarious and liable to fade. Ministers, some of them at least, have a beauty beyond the grass, the bulk of their hearers. They are adorned with gifts and advantages of knowledge and expression which distinguish them for a time; but the flower fadeth. How precarious are those distinctions for which some admire them, and for which they are in danger sometimes of admiring themselves! A fever, or a small change in the animal system, may deprive them of their

abilities; and while they remain, a thousand things may happen to prevent their exercise. Happy are those wise and faithful stewards, who know and approve their talents while afforded, who work while it is day, aware how soon, how suddenly, a night may overtake them. They may be hastily removed, cut down by the scythe of death; or, as the stalk remains after the flower is faded, they may outlive their usefulness, and then the poet's words may be applied to the most accomplished instrument—

Stat magni nominis umbra.

However, the true servants of the Lord have something that will not decay. Grace is of an abiding nature, and will remain when the gifts of knowledge and elocution are withered. We know not what changes we may live to see; but the love and promises, which are the pleasing subjects of our ministry, are unchangeable.

It gives me much pleasure that we are remembered by you and your friends; for then, I hope, you pray for us. We are likewise mindful of you. Though absent in body, I am often present with you in spirit. Saturday evening, in particular, is a time when, if I am not prevented, my mind travels round the land to visit the brethren, and I seldom miss taking H——— in my way.

The ignorance of the common people is indeed lamentable; we have affecting instances of it even here, where there has been no sound but the Gospel heard, from the pulpits of either church or meeting, for many years. You ask what I think the best method of removing it. I know no better, no other, than to go on praying, preaching, and waiting. When we have toiled

all night and have taken nothing, we have still encouragement to cast the net again. It must, it will be so, till the Lord opens the understanding, then light shines out of darkness in a moment. Should this ignorance be so far removed from the head, that people can form tolerable notions of the truths we preach, there is but little real advantage gained, unless the heart be changed by divine power. But the moment the heart is touched, they will begin to know to purpose. A woman who had heard me for years, went home one day, and expressed a pleasing surprise that I had entirely changed my manner of preaching. "Till now," said she, "I have often listened with attention, but could "never make out any thing of his meaning; but this "afternoon he preached so plainly, that I understood "every word." The Lord had opened her heart so suddenly, and yet so gently, that at first she thought the change was not in herself, but in me. It is well that he is pleased so to work, that we should have no pretence for assuming any thing to ourselves. He lets us try and try again, to convince us that we can do nothing of ourselves; and then, often when we give up the case as desperate, he comes and does all.

Do not you feel something of 1 Sam. iv. 13. in this dark day? I am not a politician, much less an American; but I fear the Lord has a controversy with us. I cannot but tremble at the consequences of our present disputes, and lest the disappointment our forces met with at Charlestown should be the prelude to some more important miscarriage. The plans of our operations may, for aught I know, be well laid, according to human wisdom, and our generals and admirals well qualified and supported to carry them into execution; but I am afraid the Lord God of Hosts is but little acknow-

ledged or thought of in our councils, fleets, or armies. I see the nation in general hardened into that spirit of insensibility and blind security, which in all former ages and nations has been the token and forerunner of judgment; and therefore I lay but little stress upon the wisdom of the wise, or the prowess of the valiant. I think if our sins were not ripe for visitation, the Lord would have prevented things from coming to the present extremities. I should have better hope, if I saw his own people duly impressed with the present awful appearances; but, alas! I fear that too many of the wise virgins are slumbering, if not asleep, at such a time as this! May the Lord pour out upon us a spirit of humiliation and prayer, that we may prevail, if possible, for our country; or if wrath be decreed, and there be no remedy, we may have our hearts kept in peace, and find him a sure sanctuary for ourselves. Two texts seem especially suited for our meditation, Luke xxi. 34—36. Rev. iii. 10.

I trust the Lord will reconcile you to his will, if he removes your sister. He is all-sufficient to make up every loss; and, indeed, it is wrong to grieve much for them who are called away from sin and sorrow to perfect and endless happiness.

I have had an excrescence growing on my thigh sixteen years; it is now threatening to get bigger, and therefore I expect soon to go to London to have it eradicated. It is not painful, and the surgeon tells me the operation will be neither difficult nor dangerous; only I must keep house for some weeks, till the wound be healed.

I am sincerely yours.

LETTER VI.

My dear Sir,

IF you think proper to furnish an article for the York Courant, you may inform the printer, that on Saturday, the 28th of September last, his present majesty king George, (may he live for ever!) the duchess of Newcastle, lady Wheeler, prince William, and several other illustrious names, arrived at ———. They travelled in disguise, or, as we say, *incognito;* but it is thought and hoped, they will appear in their best robes before they leave the place; to which they already discover so strong an attachment, that they are in a manner rooted to it. You may further add, that the same afternoon in ——— aforesaid, a comet and eclipse were both visible at the same time. I could enlarge in the marvellous strain, but perhaps this is a *quantum sufficit;* full as much at once as will gain credit in a newspaper.

Mrs. **** returns you thanks for your present and your care. And we both wish that what flourishes at H———, may flourish at Olney. What avails it for a flower, or a man or woman, to bear a good name, if degenerated from the characteristic excellences which the name imports? A tulip that has lost its colours, a shrivelled, deformed, irregular carnation, would not long preserve their places in your parterre; much less could you suffer weeds to rear their tawdry heads among your choice flowers.—But, alas! how is the Lord's garden, the professing church, over-run! Almost every lily grows among thorns or baleful plants, which convert all the nourishment they draw from the soil into poison.

A time is coming when all that he hath not planted shall be rooted up. May we, as under gardeners, be furnished with grace, wisdom, and diligence to detect, and, as much as possible, to check every root of bitterness that would spring up, both in the plantation at large, and in our own hearts.

I am like your flowers, getting apace into an autumn state. The Lord grant I may find the declension of vigour, which I must soon expect to feel, balanced by a ripeness in judgment and experience as you speak. If it be so with me, it is in a great measure hidden from me. To be sure I have had more proofs of an evil nature and deceitful heart than I could possibly expect or conceive of twenty years ago; though I then thought I found as much of it as I could bear. I believe likewise my understanding is more enlightened into the three great mysteries of the person, love, and life of Jesus. Yet I seem to groan under darkness, coldness, and confusion, as much as ever. And I believe I must go out of the world with the same language upon my lips which I used when I first ventured to a throne of grace—Have mercy upon me, O Lord, a poor worthless sinner. My feelings are faint; my services feeble and defiled; my defects, mistakes, and omissions innumerable; my imaginations are wild as the clouds in a storm; yea, too often foul as a common sewer. What can I set against this mournful confession? Only this—that Christ hath died and is risen again; I believe he is able to save to the uttermost, and he hath said, "Whosoever cometh unto me, I will "in no wise cast out." Upon his person, worth, and promise, rests all my hope; but this is a foundation able to bear the greatest weight.

I am your sincerely affectionate and obliged

TWENTY-ONE LETTERS

TO

MISS ****.

LETTER I.

My dear Child, Olney, September 8, 1779.

I WAS glad of your letter, for we were just thinking of you, as it seems you were of us, that it was a long time since we heard from you. When you want a letter from me you must write: if I send you one for one, I think it will be pretty well.

R**** died about a fortnight ago, and I buried him and three others within a week. All four were rather young people, that is, about thirty years of age. Last Sunday evening I preached a funeral sermon for Richard; the text was Gen. xlix. 19. That short verse contained his history; and I hope it contains yours likewise. The first part is sure to you if you live; you will meet with many troops, sins, fears, cares, and troubles, which will fight against you, and seem at times almost to overcome you; yea, overcome you they certainly would, if you were to fight them in your own strength. If you should not seek and love the Lord Jesus, you would be destroyed by them. But I cannot bear to entertain such a thought; surely you must, you will love him. You

hear a great deal of his beauty and goodness; believe it, for it is true; and that a great deal is but little of what ought to be said of him. But pray him to show himself and his own love to your heart; then you will love him indeed; all the world would love him, did they but rightly know him. Well, if you love the Lord Jesus, you will certainly overcome at last; and then you shall have the crown of life, and all the happiness which is contained in the promises made to them who overcome, in the second and third chapter of Revelations. My dear child, pray to him, and never be content or satisfied till you feel your desire and love fixed upon him. Nothing less will content me for you. If you should behave to me and your mamma with the greatest tenderness, affection, and attention as you grow up, (as I hope you will, and you yourself are sensible you ought,) still I should weep over you, if I saw you negligent and ungrateful towards the Lord. We love you, and would do much to show it; but we could not, we dare not, be crucified for you. This was such love as only he could show; judge what a return it calls for from you. Not to love the Lord, is a disposition of the height of wickedness and the depth of misery.

Believe me to be yours.

LETTER II.

My dear Child, Old Jewry, October 22, 1779.

YOU may well expect to hear from me; but you will hardly expect a long letter, if you remember what little

leisure I have in London. Almost every day loads me with debt, and brings me letters which I am not able to answer; but my dear Betsey must not be forgotten. We have been here a fortnight and upwards; the Lord gave us a pleasant and safe journey. Your mamma has been, upon the whole, comfortably well; and as you know we are at Dr. ****'s, I need not tell you that we are situated as much to our minds as can be, in the midst of so much noise and smoke. But here I can have no garden; no pretty walks amongst trees and fields; no birds but such as are prisoners in iron cages, so that I pity them, for all their singing.

But the same sun that shines at N ———, is often to be seen at London; and the Lord Jesus, like the sun, is in all places at once. Go where we will, we are not far from him, if we have but eyes to see him, and hearts to perceive him. My dear child, when you look at the sun, I wish it may lead your thoughts to him who made it, and who placed it in the firmament, not only to give us light, but to be the brightest, noblest emblem of himself; there is but one sun, and there needs not another; so there is but one Saviour; but he is complete and all-sufficient, the sun of righteousness, the fountain of life and comfort; his beams, wherever they reach, bring healing, strength, peace, and joy to the soul. Pray to him, my dear, to shine forth, and reveal himself to you. O, how different is he from all that you have ever seen with your bodily eyes! he is the sun of the soul, and he can make you as sensible of his presence as you are of the sunshine at noon-day; and when once you obtain a clear sight of him, a thousand little things, which have hitherto engaged your attention, will in a manner disappear.

As by the light of op'ning day,
The stars are all conceal'd;
So earthly beauties fade away,
When Jesus is reveal'd.

I entreat, I charge you, to ask him every day to show himself to you. Think of him as being always with you; about your path by day, about your bed by night, nearer to you than any object you can see, though you see him not; whether you are sitting or walking, in company or alone. People often consider God as if he saw them from a great distance: but this is wrong; for though he be in heaven, the heaven of heavens cannot contain him; he is as much with us as with the angels; in him we live, and move, and have our being; as we live in the air which surrounds us, and is within us, so that it cannot be separated from us a moment. And whatever thoughts you can obtain of God from the Scripture, as great, holy, wise, and good, endeavour to apply them all to Jesus Christ, who once died upon the cross, for he is the true God, and eternal life, with whom you have to do; and though he be the King of kings, and Lord of lords, and rules over all; he is so condescending and compassionate, that he will hear and answer the prayer of a child. Seek him, and you shall find him; whatever else you seek, you may be disappointed, but he is never sought in vain.

Your very affectionate.

LETTER III.

My dear Child, Charles' Square, Hoxton, April 8, 1780.

I HAVE heard of you several times since I received your letter, which I wished to answer before. I would be thankful that you are well, and I hope you are happy, that is, in the common sense of the word; for strictly speaking, happiness is not to be found here. I hope, however, you are cheerful, thankful, and, in some degree, satisfied with your lot; and, in order to this, I would wish you to look around you, and see how many children are sick, while you are well; poor and destitute, while you are provided, not only with the necessaries, but the comforts of life. How many again, are exposed to hard and unkind treatment, whereas you are noticed and caressed, and have kind friends abroad and at home. Once more consider how many are brought up in ignorance and wickedness, have nothing but evil examples, and it is to be feared will go from bad to worse as they grow up; while you have the advantage of good education and good examples, and are placed where you can hear the precious Gospel, by which the Lord gives faith and salvation to them that seek him. Then ask yourself how it is, or why you are better off than they? And I hope there is something within you that will tell you, whatever the reason may be, it is not because you are better in yourself, or deserve better things than others. Your heart is no better; you likewise are a sinner: you were born with a sinful disposition, and though you are a child, you have sinned against the Lord: so that had he been strict to mark

what is amiss, he might justly have cut you off long ago. The reason why you are so favoured, must be the Lord's mercy and goodness. He pitied you when you did not know how to pity yourself; and in his providence he removed you from a place where you would probably have remained ignorant of Him, and he placed you under our care, and made you dear to us, that we might feel a pleasure in doing every thing in our power to promote your welfare. And I hope that you and we shall have reason to thank him that you came to us. The days are growing long, the summer is coming, and among the many pleasant days of summer, there is one which I hope will bring you home. I believe you will be glad to come, and we shall be glad to see you: I hope you will like the house. There are green trees in front, and a green field backwards, with cows feeding in it; so that it has some little resemblance of the country.

Your mamma desired Miss **** to send you a cake, which I hope you received; and if you did, I suppose it is all gone by this time: for they say, you cannot eat your cake and have it. It is a true saying, and full of meaning. Look at all that appears good and pleasant in this world; could you call it all your own, it would last but a little while, and when you go into another world, the remembrance of what you had in this, will be but like remembering you once had a cake, but it is gone, quite eaten up. But it is not so, my dear child, with respect to that feast which Jesus prepares for poor sinners. The pleasures which he gives are repeated from time to time, and are pleasing even when we reflect on them. And in the other world, when earthly pleasures will be quite ended, they that love him shall have pleasure without interruption and without end,

rivers of pleasure at his right hand for evermore. The Lord bless you, and keep you. It is one of my pleasures while here to think of you, to feel for you, and to write to you as

Your affectionate.

LETTER IV.

My dear Child, August 3, 1780.

YOU may be sure your mamma and I were very glad to hear that the Lord preserved you from harm, and that you were safe and well at N———. I wish you to have a deep impression on your mind, that your safety, whether abroad or at home, or the continuance of your health from one hour to another, is not a matter of course, but the effect of the care and goodness of Him who knows we are helpless as sheep, and condescends to act the part of a shepherd towards us. May you learn to acknowledge him in all your ways, to pray to him for his blessing, and to praise him daily for his mercies; and then you will do well. This is the great privilege which distinguishes us from the beasts of the field; they likewise owe their preservation to his providence: but then they are not capable of knowing him or thanking him. There are many young people who are contented to live without God in the world; but this is not only their sin, but their shame likewise. They thereby renounce the chief honour they are capable of, and degrade themselves to a level with the beasts. But let it not be so with you. Pray to the Lord to teach you to love him, and when you think of him, fix your

thoughts upon Jesus Christ; upon him who conversed on earth as a man. The great God has manifested himself in a way suited to us, as weak creatures and poor sinners. God is every where present, but only those who look to him in Christ can attain to love, trust, or serve him aright. When you read our Saviour's discourses, recorded by the evangelists, attend as if you saw him with your own eyes standing before you; and when you try to pray, assure yourself before you begin, that he is actually in the room with you, and that his ear is open to every word you say. This will make you serious, and it will likewise encourage you, when you consider that you are not speaking into the air, or to one who is a great way off; but to One who is very near you, to your best friend, who is both able and willing to give you every thing that is good for you.

Though you have not been gone from us a fortnight, we seem to long to see you again. August is come already; and December, which we hope will bring you here again, will be here before long. I shall be glad if you make the most of your time, and return so much improved, that we may be able to keep you at home; for it is no pleasure to us to have you at such a distance from us. But there is no suitable day-school in this neighbourhood, and if you must be at boarding-school, I believe you must be at N———; for, after you have been so long there, we should not be willing to take you from Mrs. ****'s school to put you to another; it would seem a slight to her; though our motive would be only to have you nearer to us, people would think we had other reasons.

My advice to you will be chiefly with respect to your religious concerns and your moral conduct. But there are other things belonging to your mamma's province.

She wishes, as you grow up, you may not appear to a disadvantage when compared with other young women; and, indeed, if you should be every thing she wishes you to be, you will do honour to the school you come from.

* * * * * * * * *

I think you are in general willing to oblige her, and I am persuaded a little care and resolution on your part, would soon make it easy and familiar to you to follow the example she sets you, as well as the advice she gives you. I hope therefore, for her sake, for mine, for the sake of your governess, and especially for your own sake, you will endeavour to be notable. It was a grief to me that my time was so unavoidably taken up, that I could spare but little to converse with you; but we agreed, you know, to make it up by letters. It is now your turn to write, and I shall be glad of a long letter from you soon, in which I wish you to open your mind, to tell me what you think, feel, hope, fear, or desire, with the same freedom as if you were writing to one of your school-fellows.

The Lord bless you, my dear child, and give you to increase in wisdom and grace, as you increase in years. Always think of me as

Your very affectionate father.

LETTER V.

My dear Child, November 1, 1780.

I CONGRATULATE you that you are now within a month of December, when you will begin to count the

days, and to see the vacation peeping over the head of a short interval. I may congratulate your mamma, and myself likewise, (provided you come to us improved as we wish you,) for we long to see you, and have done so every day since you left us.

Your mamma is often indisposed, but seldom very ill, at least not long together; but both she and I have many feelings with which we were not acquainted when we were young like you. The advantages of youth and health are seldom rightly known at the right time. It is indeed a mercy if, when we are growing old, we have some proper sense of the folly and vanity we indulged in early life, and can be ashamed as we ought, to think how many opportunities we neglected; how many talents we misimproved. Yet repentance cannot recall the day that is past. It is my frequent prayer that you may be wiser than I was at your time of life; that you may have grace to remember your Creator and Redeemer while you are yet young. Depend upon it, my dear, whenever you really know the Lord, you will be sorry you did not know him sooner; whenever you experience that pleasure which is only to be found in loving and serving him, you will wish you had loved and served him, (if possible,) from your very cradle.

I have no news to tell you; but one thing I can assure you, which though you have often heard, I hope the repetition will be always pleasing to you, I mean, that I am your very affectionate friend, and feel for you as if I was really and truly your father.

LETTER VI.

My dear Child, January 10, 1781.

I TELL many of my friends abroad, that my time is so much taken up, they must not expect me to write to them; and yet I have offered to begin a new correspondence with you, though you are in the same house with me. I would have you take notice, and I believe you will, of this, among many other circumstances by which, as occasions offer, I take a pleasure in showing you that I dearly love you, and long to contribute every thing in my power to your improvement and to your satisfaction; and I persuade myself the hope I form of a suitable return of love and attention from you, will not be disappointed. The Lord, in his good providence, gave you to me, as a gift, and committed you to me as a trust; at the same time, he gave me a great love for you: and whatever we do for those we love, we do with pleasure.

I thank you for your letter of yesterday. It encourages me to hope that the gracious Saviour is knocking at the door of your heart. I doubt not but you write what you think and feel, yet there is more meaning in your expressions, than either you or I can fully comprehend. You are, as you say, a sinner; a young sinner, and yet a great sinner. It is not your case alone, we are all born in sin; but to be sensible that you are a sinner, is a mercy afforded but to few children at your age. May the Lord keep the persuasion alive in your heart. But the word sinner includes so much, that a whole long life will hardly suffice to give you a full

sense of it. Thus much I hope you know already, that a sinner needs a Saviour; and that Jesus is the Saviour of all sinners that seek him. I commend you to him; if he has taught you a little, he will teach you more. Put yourself simply into his hands, and wait patiently his time; he works powerfully, but for the most part gently and gradually. You know the sun does not break out upon us all at once in the dark night; there is first a glimmering dawn in the sky, which gives us notice that he is coming, and prepares us for his appearance. By degrees that faint light grows brighter; we see clearer and further; it becomes broad day, and after that the sun rises.

Your part is to pray to him, to hear his word, and to listen with attention when you hear it preached. I trust you will find your light increase, and your difficulties abate: I wish you to be as cheerful and easy as possible. Cheerfulness is no sin, nor is there any grace in a solemn cast of countenance. On the other hand, I would not have you light or giddy with levity; it will hurt your own spirit, and hinder you from the pursuit of what in your serious moments you most desire. I know your natural spirits are changeable; sometimes they are highly volatile: I would have you correct them by thinking you are a sinner Sometimes you are grave enough; but if you feel uneasy, then try to think what a Saviour you read of. Be sure you do not indulge a hard thought of him, as though he were severe, and stern, and ready to take advantage of you. Form your ideas of him from the accounts the evangelists give you, that he was meek and lowly when upon earth, full of compassion and gentleness, ready to pity, to heal, to help, and to teach all who come to him; and they will tell you that he had in particular a great love for chil-

dren. He tells you so himself. You read how he took them in his arms, put his hands on them, and blessed them. When you think of this, shake off gloomy thoughts, speak to him in your heart, and say, Lord bless me too.

One of the best methods of keeping free from uneasy, troublesome thoughts, at least of lessening them, is to be always employed; strive and pray against indolence, look upon it as a hurtful, yea, a sinful thing. Read in English and French, write and work. Your mamma and I will be both willing you should diversify these employments as may be most agreeable to your own inclination; but we wish not to see you idle. Now is the time of life for you to acquire useful knowledge, that you may make yourself agreeable, and that you may be useful and qualified to fill up that station in the world which the Lord may allot you. I will gladly assist you as much as I can, in what falls under my department; but you know I have but little time. God has given you a good capacity, and therefore the less assistance will be necessary, if you are not wanting to yourself. You may depend on our doing what we can to make you happy. If we seem to cross your wishes sometimes, or not to comply with your desire, you may be sure we have some reason for it. You shall go out with us, as often as we think it will be proper and right; and we shall not leave you at home for our own pleasure, but because it would not be good for you to be too much abroad. We expect and hope you will be ruled by a hint or a word; and then you will find us studious in contriving how to make every thing as agreeable as possible to you. Because you desired a letter soon, I have written thus much, although I had other things to

do, and it is preaching morning. I shall hope for a letter from you very much. The Lord bless you.

I am, my dear child,

Your affectionate father.

LETTER VII.

My dear Child, October 17, 1781.

I SEND you the first letter; in future you must not expect me to write but in answer to yours. We wish to hear soon that you are well, and that you like your situation. I do not wish you to like any place so well as home: upon one account you ought not; for it is impossible any persons should ever love you so well as your mamma and I do; and therefore you are bound to love us dearly, and that will make you love home; and the more you love home, the more diligent you will be in the improvement of your time at school. For your return to us must in a great measure depend upon yourself; it is no pleasure to us to send you abroad. I thought for a day or two the house looked awkward without you, and I miss you a little every day still; but we are forced to part with you for your own good. I cannot bear the thoughts of your growing up like a tall weed; I want you to appear like a pretty flower; and it is observable that the best of flowers in a garden would in time degenerate into tawdry weeds if they were not cultivated; such is the importance of education to children. The Lord has been good to you; he has given you good understanding and natural abilities—

and much that is engaging in your disposition. It would be a great pity that, with all these advantages, you should prove only a weed. To prevent it, I was obliged to transplant you from London to H———, where I hope you will thrive and flourish, increasing in wisdom and favour as you increase in stature.

I have written you many letters in a religious strain, which I hope you have preserved, and will now and then read them over, the more willing perhaps because your papa wrote them. I would not overdo you upon this subject; though the truth is, this is my chief desire for you, that you may know the Lord and love him; if not, though you were accomplished and admired beyond any of your age, and though you could live in all the splendour of a queen, I should weep over you; I should lament your birth, and the day when you first came under my care. But I know that I cannot make you truly religious, nor can you make yourself so. It is the Lord's work, and I am daily praying him to bless you indeed. But he has a time; till then, I hope you will wait upon him according to your light, in the use of his appointed means, that you will make conscience of praying to him, and reading his word, and hearing when you have opportunity. I hope he will enable you to behave obediently and affectionately to your governess, and in an obliging manner to all around you, so as to gain their love and esteem. I hope you will likewise carefully abstain from whatever you know to be wrong. Thus far I may hope you can go at present; but I do not wish you to affect more of religion in your appearance, than you are really conscious of. There is some danger of this in a family where a religious profession is befriended. Young people are apt to imitate those about them, and sometimes, (which is abominable,) to

put on a show of religion in order to please, though their hearts have no concern in it. I have a good hope that the Lord will teach you, and guide you, and that the many prayers and praises I have offered on your behalf will not be lost.

When I began my letter, I did not mean to write half so gravely, I rather thought to find something to divert you; but you are very near my heart, and this makes me serious. I long to come and see you, but it cannot be yet, nor can I say when: but I shall bounce in upon you some day when perhaps you are not thinking of me.

I am, my dear,

Your very affectionate.

LETTER VIII.

My dear Child, November 10, 1781.

WHEN your mamma and I come to see you, it must be on a Monday, for more reasons than one; which it is not necessary for you to know: and as there is but one Monday in a week, something or other may prevent oftener than I wish. However, I promise to think of you when I cannot see you, and sometimes we talk of you. "Christmas will soon be here; then we "shall have her at home, and then who knows but she "will be so improved, and behave so nicely, that we "shall be sorry to part with her again." When we talk thus, I hope you will make good what we say.

Lately, for about a week, I was attacked by a company of pains. Some seized my face and teeth, some

took possession of my back, and some got into my sides; but they are all gone now, and they did me no harm. You know little about pains and cares yet. You are now at the time of life when you are especially called upon to remember your Creator and Redeemer, and have the greatest advantages for doing it. But, if your life is spared, to you likewise the days will come when you will say, "I have no pleasure in them." But I hope long before they come, you will have some experience of pleasures which do not at all depend upon youth or health, or any thing that this world can either give or take away. Seek the Lord, and you shall live; and you have not far to seek for him: he is very near you; he is all around you; about your bed by night, and your path by day. He sees, he notices all you say and do. But I do not wish you to conceive of him so as to make the thought of him uneasy to you. Think of him according to the account the evangelists give of him when he was upon earth; how gracious, compassionate, and kind he was. If he were upon earth now, would you not wish that I should lead you to him, that he might lay his hands upon you and bless you, as he did the children which were brought to him? If he were here, and I could go with you and say, "Lord "bless my child likewise!" I am sure he would not frown at you, and say, "Take her away, I will have "nothing to do with her!" No, my dear child, he has promised, them that come to him he will in no wise cast out. Go to him yourself; though you cannot see him, it is sufficient that he sees and hears you. Tell him, that you hear and believe he is a Saviour to many, and beg him to be your Saviour too. Tell him it was not your own choice, but his providence, that removed you from C———, and put you under my care, which gave

you an opportunity of knowing more of his goodness, than you would otherwise have done; and beg of him to give you his grace, that the advantages you have had may not aggravate your sins, but lead you to his salvation; and do not let a day pass without thinking on his sufferings in Gethsemane and on Mount Golgotha. Surely his love to poor sinners, in bleeding and dying for them, will constrain you to love him again; and if once you love him, then every thing will be easy, and you will account it your greatest pleasure to please him.

I thank you for your letter. I conceive a hope from it, that you will improve in your writing. I wish you not only to write a good hand, but a good letter; and the whole art is to write with freedom and ease When you take your pen in hand, pop things down just as they come to your mind; just as you would speak of them without study. Tell me something about the fowls in the yard, or the trees in the garden, or what you please; only write freely. The Lord bless you, I love you dearly, and wish you to believe me to be

Your affectionate.

LETTER IX.

My dear Child,

MRS. **** died on the Fast-day, and was buried yesterday. I had often visited her during her illness, and was at her funeral. She was well a few months ago, but a consumption soon brought her down to the grave. But, though she was young, she was not sorry to leave

such a poor world as this. I always found her happy and cheerful, though her illness was very painful. She suffered much by cold sweats; but she said, a few days before her death, that it would be worth lying a thousand years in a cold sweat, for one hour's such happiness as she then felt. "O!" she said, "if this be "dying, what a pleasant thing dying is." I think my dear child has told me, that you are often terrified at the thoughts of death: now if you seek the Lord, as Mrs. **** did, while you are young, then whenever you come to die, you will find that death has nothing terrible in it to them that love the Lord Jesus Christ. He has disarmed death, and taken away its sting; and he has promised to meet his people and receive them to himself, when they are about to leave this world, and every thing they loved in it, behind them. You have the same advantages that Mrs. **** had; like her you are placed under the care of those who wish well to your soul; the Scriptures, which made her wise to salvation, are put into your hand likewise, and you also have the opportunity of hearing the Gospel. She was exhorted and encouraged from a child to pray to the Lord for his grace; and so are you. I hope you will do as she did; and the Lord, who was gracious to her, will be gracious to you; for he has promised that none who seek him, shall seek him in vain. Your conscience tells you that you are a sinner, and that makes you afraid; but when the Lord gives you faith, you will see and understand, that the blood of Jesus Christ cleanses from all sin, then you will love him; and when you love him, you will find it easy and pleasant to serve him; and then you will long to see him who died for you: and as it is impossible to see him in this world, you will be glad that you are not to stay here always;

you will be willing to die, that you may be with him where he is. In the mean time, I hope you will pray to him, and wait for his time to reveal himself to you; endeavouring to avoid whatever you know to be wrong and displeasing to him: and sometimes, I hope, you will feel your heart soft and tender, and serious thoughts and desires rising in your mind; when you do, then think, "Now is the Lord calling me!" and say as Samuel did, "Speak, Lord, for thy servant heareth." He does not call with an audible voice, but he speaks to the heart in a way not to be described by words. When we are grieved and ashamed for our sins; when we are affected with what we read and hear of him, of his love, his sufferings, and his death; when we see and feel that nothing but his favour can make us happy; then we may be sure the Lord is near.

I believe you have too much sense and honesty to make a profession of religion, further than your heart is really engaged, in order to please your fellow-creatures. But, on the other hand, I would not have you backward to open your mind to me on religious subjects. I know you are not without convictions, and though all convictions are not right, yet true religion always begins with convictions. We must know we are sick, before we can prize a physician. If I live to see you a partaker of the grace of God, one of the chief desires of my heart will be gratified; this would please me more than to have your weight in gold, and therefore you may be sure I often pray for you.

I am your affectionate.

LETTER X.

My dear Child, August 1, 1782.

DO not think we forget you; our love would reach you were you a hundred times further from us than Highgate is; but we are very much taken up. Monday your mamma was ill in bed all day; she is pretty well now, but P**** is very bad indeed—worse I believe than ever you saw her, and we can hardly attend to any thing but her. Then again poor Mr. B**** was hurt by a mad ox, about ten days since; his life has been in great danger, but we now hope he will recover. I visit him every day, and that takes up a good deal of my time.

I would be thankful that the Lord preserves you in health and safety. I hope you are thankful too. When you see any body sick, or hurt, or lame, I would have you think it is of the Lord's goodness their case is not yours. Sin has filled the world with sorrow; all the calamities you read or hear of, or see with your eyes, are the fruits of sin; and as you are a sinner, you might suffer what others do, and it is only the Lord's mercy that preserves you, and provides you good things which many others have not. You know many children are brought up in poverty, meet with ill treatment, have no parents or kind friends to take care of them. But though the Lord removed your parents before you were old enough to miss them, he took care to provide you a place with us; he inclined us not only to receive you, but to love you; and now your wants are all supplied: and besides this, you have been, and are instructed and prayed for every

day. You have great reason to be thankful indeed, and I hope you will pray to the Lord to give you a thankful heart; for you cannot have it except he gives it you. That hymn in Dr. Watts' little book—

Whene'er I take my walks abroad, &c.

though it is written principally for children, will deserve your notice when you grow up and become a woman; I hope you will say from your heart—

Not more than others I deserve,
Yet God has given me more.

Oh, it is a great blessing to be sensible we deserve nothing from God but misery, and that all the good we receive is mercy, and then to know that all this mercy we owe to the Lord Jesus, who died for us that we might live and be happy.

There's ne'er a gift his hand bestows,
But cost his heart a groan.

When you understand this, you will love him, and then you will be happy indeed; then it will be your pleasure to please him, and then putting your trust in him, you will be preserved from anxiety and evil.

Your affectionate.

LETTER XI.

My dear Child, August 10, 1783.

"VANITY of vanities!" saith the preacher.—"How "vain are all things here below!" saith Dr. Watts;—

and you and I, and your mamma, may say so likewise; for we all counted upon meeting last Sunday: we listened at the door, and peeped out of the window, but no Betsey came. When we heard by Miss **** that you were well, we were satisfied. Now we will venture to expect you next Sunday. Indeed, it is not amiss that you should now and then meet with a balk, that you may learn, if possible, not to count too much on what to-morrow may do for you; and that you may begin to feel the impossibility of being happy any further than your will is brought into submission to the will of God. In order to this, you must have your own will frequently crossed; and things do and will turn out, almost daily in one way or other, contrary to our wishes and expectations. Then some people fret and fume, are angry and impatient; but others who are in the Lord's school, and desirous of being taught by him, get good by these things, and sometimes find more pleasure in yielding to his appointment, though contrary to their own wills, than they would have done if all had happened just to their wish.

I wish my dear child to think much of the Lord's governing providence. It extends to the minutest concerns. He rules and manages all things; but in so secret a way, that most people think he does nothing, when, in reality, he does all. He appointed the time of your coming into the world; and the day and hour of your coming from Highgate to us, depends upon him likewise: nor can you come in safety one step of the road without his protection and care over you. It may now seem a small matter to you and to me, whether you came home last Sunday, or are to come home next Sunday; but we know not what different consequences may depend upon the day: we know not what hidden

danger you might escape by staying at Highgate last Sunday. The Lord knows all things; he foresees every possible consequence, and often what we call disappointments, are mercies from him to save us from harm.

If I could teach you a lesson which as yet I have but poorly learned myself, I would put you in a way that you should never be disappointed. This would be the case if you could always form a right judgment of this world, and all things in it. If you go to a blackberry bush to look for grapes, you must be disappointed; but then you must thank yourself, for you are big enough to know that grapes never grow upon brambles. So if you expect much pleasure here, you will not find it; but you ought not to say you are disappointed, because the scripture warned you beforehand to look for crosses, trials, and balks every day. If you expect such things, you will not be disappointed when they happen.

I am your very affectionate.

LETTER XII.

My dear Child, October 15, 1782.

IT is rather to your disadvantage that I have lately corrected a mistake I had made. I thought you were but twelve years old last birth-day; but I read in a blank leaf of the great Bible, that my child was born June 22, 1769; consequently you are now in your fourteenth year. Therefore, to keep pace with my ideas and wishes, you ought to be a whole year more ad-

vanced in improvements of every kind than you are, a whole year wiser. Some things which I might think very tolerable in my child, supposing she was but twelve years old, will seem but rather so so, when I know she is thirteen; and some things of another sort will be quite unsuitable at the age of thirteen, which might be more excusable if you were but twelve. You see, my dear child, you must stir your stumps, and use double diligence to fetch up this year, which we have somehow lost out of the account. You have a year less for improvement, and are a year nearer to the time in which you will begin to appear like a young woman, than I expected. I know not but I should have been pleased to find that I had made a mistake on the other side, and that you were a year younger than I had supposed you. As it is, I shall hope the best; I do not complain of you. As I love you dearly, so I have much comfort in you: and I trust you will pray to the Lord for yourself, as I do for you, that he may give you his grace, and wisdom, and blessing; then I know you will do well. But sometimes when I consider what a world you are growing up into, and what snares and dangers young people are exposed to with little experience to help them, I have some painful feelings for you. The other day I was at Deptford, and saw a ship launched: she slipped easily into the water; the people on board shouted; the ship looked clean and gay, she was fresh painted, and her colours flying. But I looked at her with a sort of pity:—"Poor ship," I thought, "you "are now in port and in safety; but ere long you must "go to sea. Who can tell what storms you may meet "with hereafter, and to what hazards you may be ex- "posed; how weather-beaten you may be before you "return to port again, or whether you may return at

" all!" Then my thoughts turned from the ship to my child. It seemed an emblem of your present state: you are now, as it were, in a safe harbour; but by and by you must launch out into the world, which may well be compared to a tempestuous sea. I could even now almost weep at the resemblance; but I take courage; my hopes are greater than my fears. I know there is an infallible Pilot, who has the winds and the waves at his command. There is hardly a day passes in which I do not entreat him to take charge of you. Under his care I know you will be safe; he can guide you unhurt amidst the storms, and rocks, and dangers, by which you might otherwise suffer, and bring you at last to the haven of eternal rest. I hope you will seek him while you are young, and I am sure he will be the friend of them that seek him sincerely; then you will be happy, and I shall rejoice. Nothing will satisfy me but this: though I should live to see you settled to the greatest advantage in temporal matters, except you love him, and live in his fear and favour, you would appear to me quite miserable. I think it would go near to break my heart; for, next to your dear mamma, there is nothing so dear to me in this world as you. But the Lord gave you to me, and I have given you to him again, many and many a time upon my knees, and therefore I hope you must, and will, and shall, be his.

I hardly know any accomplishment I more wish you to attain, than a talent of writing free and easy letters: and I am ready to think, if you could freely open your mind to me, you might inform me of something I should be glad to know, or you might propose to me some things which now and then trouble your thoughts, and thereby give me an opportunity of attempting to relieve, encourage, or direct you. For these reasons I have re-

quested of your governess to permit you now and then to seal up your letters to me or your mamma without showing them to her. I have asked this liberty for you, only when you write to us; nor even then always, but at such times as you find yourself disposed to write more freely than you could do if your letters were to be seen before you send them. I have likewise told her, that I would desire you to be as careful in writing as if she was to see your letters, and not send us pothooks and hangers, as they say, because you know she will not inspect your writing. Under these restrictions she has promised to oblige me; and I take it as a favour; for I am well aware that, in general, it is by no means proper that young people at school should write letters from thence without the knowledge of their governess. But yours has so good an opinion of you and of me, that she is willing to trust us, and I hope we shall neither of us make an improper use of her indulgence.

I am, with great tenderness,

My dear child,

Your very affectionate father.

LETTER XIII.

My dear Child, January 27, 1783.

WANT of leisure, and not want of inclination, prevented my writing before you left home; and I now take the first opportunity that has offered since you went from us. If I had no more correspondents than you have, you would hear from me very often; nor can I expect to hear from you so often as I wish, because I

consider you likewise have your engagements; and though, perhaps, I am not willing to allow that your business is so important as some of mine, it must, and ought for the present to take up a good deal of your time. You have not only reading, and writing, and arithmetic to mind, but you work sprigs, and flowers, and maps, and cut bits of paper to pieces, and learn a strange language, so that you are very busy to be sure; for idleness and sauntering are very great evils, and doors by which a thousand temptations and mischiefs may enter. Your mamma and I are well pleased with you, on the whole; your affection is not lost upon us; we think we can perceive an improvement in you, and we believe the things in which you yet fail, proceed rather from inattention than from the want of a desire to please; and we have a good hope that, as you grow older, you will outgrow that heedlessness which you sometimes discover. You are not yet a woman, but neither are you a child; you are almost fourteen, and at that age a certain degree of thought and forecast may be hoped for, which it would have been unreasonable to expect from you some few years ago. It has pleased God to give you a capacity for improvement; and, as you see we are so situated, that neither your mamma nor I can bestow that time and attention upon you, when you are at home, which we would wish, I hope you will make the best use you possibly can of the opportunities you have at school. It is no pleasure to us that you should live so much from us, for we love you dearly, and love your company; but it is what we submit to for your advantage.

You desired me to send you news, when I should write; but I have little to tell you. The public news you will hear, I suppose, from twenty people; it is very

important. The Lord is about to give us the blessing of peace. Neither you nor I can tell the value of this blessing, because we have not known the want of it. It is true, we have heard much talk of war, and we have heard of the calamities which war has occasioned ; but we have heard of them as things which have happened at a distance : had we lived in America, we should probably have seen and felt them. We should have seen towns, villages, and houses in flames ; have heard the groans of widows and orphans around us ; have had every thing we call our own torn from us, and perhaps have been glad to hide ourselves in the woods, to save ourselves. Such has been the lot of thousands in the course of the war. If you remember the hurry, confusion, and terror which prevailed at the time of the riots, it may give you some apprehension of the case of those who live in a country which is the seat of war. Our apprehensions were over in a few days ; but they live in such alarms, or greater, from the beginning to the end of the year. I hope, therefore, you will be thankful to God, if he is pleased to sheath the sword of war, and to put a stop to the devastations and the slaughters which have so long prevailed. Though you yourself have not been a sufferer, I wish you to cultivate a feeling and benevolent spirit, a disposition to compassionate, if you cannot relieve, the distresses of others. This, next to the grace of God, is the brightest ornament of human nature ; or rather, when genuine, it is one of the best effects and proofs of grace. It was the mind of Jesus the Saviour ; they who love him, will in a degree resemble him, and they only. A hard-hearted, unfeeling, selfish Christian, is a contradiction.

When you think what multitudes of mankind are suffering by war, famine, sickness, storms, earthquakes,

and other calamities, let it lead your thoughts to the evil of sin, which brought all other evils into the world. But what is sin? I endeavoured to tell you last Sunday, from Jer. ii 11. Sin is presuming to do our own will in opposition to the will of God, who is our Creator, Lawgiver, and Benefactor. By sin we affect independence of our Creator, affront the authority of our righteous Lawgiver, and are guilty of base and horrid ingratitude against our greatest and kindest Benefactor. If you could form a little creature and make it live, if it hated you and opposed you, slighted your kindness, and took a pleasure in displeasing you, would you not soon be weary of it, and, instead of feeding and taking care of it, be provoked to tread it under your feet? But, O the patience of God! though he could destroy rebellious men much more easily than you can kill a spider or a beetle, yet he waits to be gracious, and has so loved them as to send his own Son to die that they may live. Sin has not only filled the world with wo, but it was the cause of all the wo that Jesus endured. He groaned, and wept, and sweat blood, and died upon the cross, only because we had sinned. May I live to see you duly affected with the evil of sin, and the love of Jesus; and what more can I ask for you?

I am, my dear child,

Your most affectionate father.

LETTER XIV.

My dear Child, March 8, 1783.

IT would please me if I could either visit you or write to you, or both, every week. But it cannot be; I am

behind-hand with every body. Yet I think I send you six letters for one. You stare at that; but if you please to count the lines in one of your epistles, and the letters in every line, and then compare it with one of mine, you will find that you receive many more words and *letters* than you return.

You sometimes intimate that you are afraid of death; and I wonder not at it. For you are a sinner, but I hope to see you a believer, and then you will not greatly fear it, while it is at a distance; and whenever it comes very near, you will not fear it at all. Mr. **** is gone, and so is Mr. ****, and neither of them was more afraid of death than you would be afraid of a coach that should stop at the gate to take you home to us. Jesus died to make death safe and comfortable to us. Balaam was not a good man, but he spoke well when he said, "Let me die the death of the righteous." Make that prayer for yourself; it is a good one, though short. Entreat the Lord to number you amongst the righteous, that you may live their life; then your death will be like theirs. The Scripture in many places speaks of the righteous and the wicked, as two characters which divide and comprehend all mankind; and yet it tells us that there is none righteous, no, not one—that is, there are none righteous by nature: sinners are made righteous by the grace of God. The grace of God teaches them to understand what they read of a Saviour, and of their own need of a Saviour. When they put their trust in him, their sins are forgiven them for his sake; and when they rightly consider his love to them, his dying for their sakes, they learn to love him, and they who love him, must and will hate what is evil; they learn to resemble him, and study to please him; and thus they are not only accepted as righteous

in the Beloved, but they are really made so; the love of righteousness is implanted in their hearts; they believe what the Lord says, they heartily strive to obey his commands, to avoid what he forbids; they place their happiness in his favour, and in doing his will. They cannot but speak of their Saviour, and what he has done for them; they love to hear others speak of them, and they love to hear those ministers who preach, and concerning him; but their religion does not all consist in talking and hearing; they are upright, gentle, and loving; they imitate Him who went about doing good. The evil tempers of self-will, impatience, pride, envy, anger, and malice, are put away; they cannot allow themselves in such things; if they feel the rising of such things in their hearts, they are grieved and ashamed, and are glad to fly to the throne of grace for mercy and help against them. On the other hand, they no longer seek pleasure in the vanities and follies of the world; they have better things to mind. These trifles they lay aside; as we forsake, when we grow up, the play-things which pleased us while we were children.

But you must not expect all this at once. Look at a great tree; an oak, for instance. How tall it is! how wide its branches spread! and if you were to dig, you would find it has deep and wide-spreading roots in proportion! Yet this great tree sprang from a little acorn; but not like a mushroom, in a single night: it has been years in growing, and had you watched it every day, you would hardly have perceived that it grew at all. May I not hope that there is at least a little seed of a gracious desire already put in your heart? If so, may the Lord, who alone could plant it, water it with his blessing, and cause it to increase: if not, it is my daily

prayer, that it may be so; and I hope it is your prayer for yourself. I pray that you may live and die with the righteous: it is said of them, They have hope in their death; and that when they see him approach, they shall say, "O death, where is thy sting!"

Your mamma and I love you dearly, and hope we shall always have reason to love you more and more.

I am your affectionate.

LETTER XV.

May 12, 1783.

I HAVE just now received my child's short and sweet letter; and having nothing to prevent me, I begin my answer to it immediately.

The snow does not often cover the ground in the neighbourhood of London so late as the 8th of May; but it has been so sometimes. One reason you were surprised at the sight is, because you are young, and this is the first instance, perhaps, in the few years you have been able to take notice. You will meet with many other things, as you grow up, which will surprise you for the like reason: for want of experience, you will not expect them. We expect flowers on the ground in May, and not snow: so those pleasures, the prospects of which present themselves to your mind, and appear at a distance as beautiful as we usually conceive a May morning to be, when we talk of it in winter, will not always answer expectation. When the time comes, something which you did not think of, unseasonable as snow in May, will come with

it, and you will be surprised and disappointed; especially at first, and till you are used to these changes. By the time you are as old as I am now, you will not wonder so much; and I hope, long before that, the Lord will teach you to profit by such things. It is necessary we should find all to be uncertain and unsatisfying in the present world, or we should be contented with it, and not think of a better. One reason why young people are but seldom serious is, because the world appears so pleasing and so promising. They expect roses without thorns, and May without snow. The Lord make you wise by times, that you may remember and seek him *now* in the days of your youth, before the evil days come, (for come they will,) when you will find no pleasure in them.

Such days are come very early to Miss B****. I wish, if it were practicable, that all the misses in all the schools in London could see her What are the pleasure and gayety which the most are thinking of, now to her! shut up as she is, in the bloom of life, unable to move herself, and with pain her constant companion day and night! I have been much affected with looking at her; but I believe I shall not see her long. Within these three days she has been much worse. I was with her twice yesterday; and I have been with her again this morning. The doctors think she cannot live many days; and she thinks so too. I am glad to find that she is not unwilling to die. If her affliction has been sanctified to lead her heart to the Lord, then, instead of greatly pitying her, we shall rejoice in her behalf. It is better to be sick or lame, or full of pain, and seeking after him, than to live what is commonly deemed a happy life without God in the world.

Cannot you contrive to put your lines in a little closer

together? Your paper looks like a half-furnished room. I want a good long letter; I care not what it is about, so that you write easily. You read sometimes; cannot you find something in your books to tell me of? You walk sometimes, and without doubt look about you. Take notice of any thing that strikes your eye; make some reflection or observation upon it, and then put up your thoughts very safely in a corner of your memory, that you may send them to me the next time you write. I love a long letter, especially from you, because I love you a great deal.

Adieu, the Lord bless you, is the prayer of

Your affectionate.

LETTER XVI.

My dear Child, May 19, 1788.

IF your sensibility drops a tear or two when you are informed that your aunt C**** is removed from this world of sin and sorrow, I have no objection; but I do not wish you to shed many, nor is there just cause for it. If we could see her now, she would surely say, "Weep not for me, I am happy!" Yes, she knew and loved the Lord; she lived in his faith and fear, and died in his peace and favour; and now she is before the throne. She had her share of trials in this life, but they are all over now: she fought the good fight, and the Lord made her more than conqueror. Now she has received the conqueror's crown, and is singing the conqueror's song. Methinks, dearly as I love you, I could bear to part with you likewise, if I was sure that

the Lord had set his seal of love upon your heart, and thereby marked you for his own. If he has not done this already, I hope he will. If he has not yet taken full possession of your heart, I hope you are sensible that he is standing, as it were, at the door, and knocking, waiting to be gracious to you. The door of the heart is not easily opened. The love of sin, of self, and the world, are so many bolts, which are too strong for us to remove by our own power; yet he can open it easily, (because all things are easy to him,) and by a sweet constraint of love, force himself an entrance. I hope you are willing that he should do this; and that you are not willing to do any thing on your part that may grieve him, and cause him to withdraw and leave you to yourself. You cannot do much: you can, indeed, do nothing spiritually of yourself. Yet there is something for you to do; you are to wait, and pray, and long for his blessing; you are to read his word, and to endeavour to make it the rule of your conduct, so far as you understand it; you are to attend to his voice in your conscience, and not wilfully allow yourself in what you know to be wrong. This is the path in which my heart's desire and prayer is that you may walk at present; and then in due time the promise shall be fulfilled to you which says, "Then shall you know, "if you follow on to know the Lord:" Hosea vi. 3.

You may believe we had some weeping at home upon this occasion. But the Lord is very good. Your mamma has been supported, and is pretty well.

I long to see you, and especially now, that we may read Mr. Gray's Elegy together. I hope we shall be permitted to be with you on the famous exhibition-day; and I please myself with the thought, that you will appear to advantage. I wish, for your own sake, you

could get the better of that trepidation and hurry which discomposes you when the eyes of company are upon you; but it is a fault on the right side, and much better than a bold, pert, self-confident carriage, which is very disgusting in some young people; but there is a medium which I wish you to aim at.

I am your affectionate.

LETTER XVII.

My dear Child, June 11, 1783.

I THANK you for your last letter, which pleased me and your mamma very much. We thought it well written, and well expressed. Take as much care as you please how you write, and use as little study as you please, what to write. When you are surrounded with the beauties of nature, you need not puzzle yourself with thinking what to say first; but set down first what first occurs to your mind: when you have written that, something else will offer. Try to write just what you think, and write as often and as largely as your many important businesses will allow; for nothing but practice will give you a habit of writing easily: and practice will do it. We could fill up as large a sheet as you, with repeating how much we love you; I hope and believe there is no love lost on either side. Love will make you desirous to please and oblige us, and love will prompt us to do every thing in our power to oblige and please you; and so I hope we shall go on loving and pleasing as long as we live.

We often think of Monday se'nnight, when we hope

to come and see your exhibition. I promise myself that your part will do you credit, and give us satisfaction. I could like to come over and read the Elegy with you once more; but I know I shall not be able, and I believe it will not be necessary. I doubt not but you will do it very well, especially if you can get the better of your diffidence and trepidation. But I had much rather see you a little timid, than see you assuming and affected, as some young people are. I could wish you to have just so much feeling when you begin, as might intimate a respect for the company; and then that you should enter into the spirit of the poem, so as in a manner to forget every body present, till you have done. There is a great beauty in the cadence and melody of the verse, if you can hit it off without overdoing it. If you understand and can feel the subject, you will express it properly.

I hope the Elegy will likewise lead you to some profitable reflections for your own use, and which may excite your thankfulness to the Lord. To him you owe your capacity, and to him likewise you are indebted for the advantages you have of cultivation. It is possible, that among the children we meet half naked in the streets, there may be some who might have been amiable and admired in life, if they had been favoured with the helps which the good providence of God has afforded you. But they grew up, poor things, in ignorance and wickedness, after the example of those among whom they live. And though you would not have been like these, yet it is probable you would not have been, as you now may, and I hope will be, if the Lord had not sent you to us. Though you were deprived of your own parents when you were very young, perhaps no child, in such a case, has had less cause to feel the loss:

because the Lord not only made us willing to take care of you, but gave us, immediately on our receiving you, a tender affection for you, as if you had been our own; and from that time your welfare has been a very principal object with us. You have been guarded against the follies and vanities which might otherwise have taken an early possession of your mind; and you have been acquainted with the means of grace, and the blessed Gospel. I trust the Lord has a gracious design to lead you to himself, by all these favourable circumstances in which he has placed you; for, without this, every thing you can learn or attain, would be but of little worth. I wish, indeed, to see you possessed of every accomplishment you can acquire at school; but nothing will satisfy me for you but the grace of God.

I am your very affectionate.

LETTER XVIII.

My dear *great* Girl, July 29, 1783.

YOU seem to take it for granted, that I must always write first; and you see I very readily submit, in hopes that when your great and many important businesses will permit, you will at least oblige me with an answer: for it will give your mamma and me, and your cousin, pleasure to know that you are well.

While you were a little girl, we used, when you came home from N———, to place you with your back against the wall, by the fire-place in the parlour, and compare you with your former marks, that we might notice how much taller you grew from one half year to

another. According to present appearances, you are likely to be sufficiently tall. and to shoot up apace. I need not measure, for I can perceive by a glance of the eye, that you are grown every time you return to us. But I am watching your growth in another sense with more attention—I wish I could say with more satisfaction. I wish to see you outgrow a certain childishness, which once looked very pretty in you, but is by no means so pleasing in a person of your years, and of your size; I think I may add of your sense too, for I know the Lord has given you a good measure of understanding and natural abilities; so that with a proper degree of attention and application, you are very capable of every attainment suitable to your sex and your situation in life. I love to call you my dear child, and shall probably call you so as long as I live, because there is something to me in the sound of the word *child,* expressive of the tenderness and affection I feel for you; but I would not always have you a child in the common sense of the word. I hope you will not think I am angry with you, and I hope you will not be angry with me for giving you this hint. I love to see you cheerful, and a little occasional volatility in a young person favoured with health and full of spirits, is very tolerable; but then I would have you remember, that it is high time that a measure of thought, and steadiness, and attention, should begin to mark your general deportment. Your dear mamma, at your age, was capable of superintending the affairs of the family, and was actually called to it; and you are now old enough, if you will do yourself justice, to take a great deal of care off from her hands when you are at home; you have it in your own power to shorten the term of your living away from us. I am glad that though you like your

school very well, yet you like home better; and I am sure we shall be glad when we can think it no longer necessary to keep you abroad, for we love your company, and it is principally for your own sake that we are constrained to part with you. But they say, a word to the wise is enough, and therefore I shall add no more in this strain.

You heard several of my sermons on Mary and Martha. Last Sunday night, I finished the subject by speaking on "One thing is needful"—a sentence which I pray the Lord to write upon your heart. Many things are necessary in their places; but one thing is absolutely needful. It is right that you should be diligent at school, obedient and obliging to your governess and teachers, and endeavour, by a kind and gentle behaviour, to gain the esteem of your school-fellows and of the whole family: a regard to the one thing needful is very consistent with all this. But though you were beloved by every body that knows you, you cannot be happy except you know and love the Lord. The one thing needful, therefore, is to seek him, and his favour, which is better than life; and if you seek him, he will be found of you. You are a sinner, and need forgiveness; you have many wants, which he only can supply; you are growing up in a world which is full of sins, snares, troubles, and dangers. Will you not cry to him then, "My Father, thou art the guide of my youth!" You have encouragement to seek him, for he himself both invites and commands you to do it; and if obligations and gratitude can prevail, there is no friend like him, whose mercies are new every morning, and who died upon the cross to redeem us from misery. I commend you to his blessing.

Your cousin is much as she was; she sends her love

to you. I believe she loves you dearly, and I believe you love her. I hope you will both love each other as long as you live upon this earth; and that afterwards you will meet in the kingdom of love, and be happy together in heaven for ever. Mamma sends her best love. Believe me to be often thinking of you, and praying for you, and always desirous to show my love in deed and in truth.

Your affectionate.

LETTER XIX.

My dear Child, October 16, 1783.

I HOPE you will now be able to rest yourself; for you have had a sad hurrying time since Midsummer. So much visiting and running about has, I hope, given you a right relish for the retirement and regularity of school. What a pretty place you are in, and what a pretty time of life it is with you, if you can but think so, before trouble and care have received commission to disturb you.

I could wish that all my letters might afford you both pleasure and profit: I would make you smile sometimes, and always endeavour to do you good. At present I must write a little upon the subject of temper. I do not think your temper a bad one. Your mamma and I are always ready to give you a good character, and it pleases us that we can say you are, in the main, affectionate and obliging But we sometimes observe that in you, which we could wish nobody took notice of but ourselves; or rather, that you would strive to get quite

the better of it, that we, who love you so dearly, might be no more grieved. It is a certain self-willed impatience, which disposes you, when your inclinations are over-ruled, or when any thing is desired of you which does not exactly please you, to pout, frown, and alter your countenance, so that you often appear to a disadvantage in company. You do not seem to find, or to think of finding, a pleasure in giving up a thing to please your mamma, but had rather have your own way. Now if you sit down and consider how much we love you, and study to oblige and please you, I hope you will strive against this humorsome temper. I call it so, because I do not believe it is owing to a want of affection and gratitude on your part, but rather the effect of a something in your natural temper, which, if you strive against, I hope you will be enabled to overcome.

Besides what you owe to our love and tenderness, I can give you a further reason why you should attend to this point. I have told you repeatedly, and I tell you again, that your cousin's coming to live with us, will not make the slightest alteration in our love for you. You are still, and will be, our own dear child; we have love enough for you both. But in the outward expression of our love, something must, of course, depend upon behaviour. We are sometimes obliged, though with reluctance, to reprove and contradict you; now we cannot reprove her, because she never gives us an opportunity. In the seven months she has been with us, I never once knew her debate with us, nor have I once seen a cloud upon her brow for a single moment. She watches our looks, and if she perceives the slightest hint that any thing she proposes is not quite agreeable to us, she has done with it in a moment, and gives it up with a smile; which shows that it costs her nothing,

but that she really prefers pleasing us to the pleasing herself. Now you must allow, my dear, that this behaviour is very engaging. I wish you to be equally engaging, and not to seem to come short of her in any thing.

Have you heard of your good friend Mrs. ****'s illness? They have no expectation of her recovery; nay, perhaps she is dead before this time. How well she seemed when we dined there but lately! So uncertain is life—even young people have no assurance of continuing here; but I hope you will pray as David did, Psal. xxxix. 4, and that the Lord will hear your prayer. When you come to know him as your Lord and Saviour, you may sing Simeon's song. And we cannot enjoy life with true comfort, till we are delivered from the fear of death.

I am your affectionate.

LETTER XX.

My dear Child, October 23, 1783.

WHEN I showed my last letter to your mamma, I thought she looked as if she was almost unwilling I should send it; but she did not say so, and therefore it went. She is unwilling to give you pain, and so am I. But I persuaded myself you would take it, (as I meant it,) as a proof of my love. Now and then I must gently give you a word of advice, but it will always be much more pleasing to me to commend than to find fault. Your welfare is very near my heart, and I feel a warm desire that your behaviour, in every respect, should be

such as to engage the esteem and affection of all who know you. I remember, when you were a little girl at Northampton school, I once told you, in a letter, that when the Lord, in his providence, sent you to my care, I received you as his gift; and in the pleasing hope of being an instrument in his hand of doing you good, I found such affection for you, that I would not part with you for your weight in gold. And though you are much heavier now than you were then, I can say the same still.

Mrs. W**** had been ill some days before I heard of it, and then I was told she was at the point of death. This information, with some hindrances and difficulties in the way, prevented my going to ———; so that I did not see her. She was an old and kind acquaintance, and though of late years I was not often in her company, I feel that I have lost a friend whom I loved. Such is the state of this world. If we live long in it, we must expect to see our friends drop off one after another, as the leaves at this season of the year fall from the trees. But the pain which Christians feel at parting with their Christian friends, is alleviated by two considerations: first, that now they are gone, they are much more happy than they could be here; and secondly, we hope ere long to be with them again, and to share in their songs and joys before the throne of God. This, my dear child, is the desire of my soul for you, that while you live and when you die, you may be the Lord's. Nothing but this will satisfy me. And for this I often pray. My thoughts and prayers are often employed for you, when perhaps you are asleep. I cannot make many very particular requests for you, because I know not what is best for you; but when I pray that you may have wisdom and grace to seek and

know the Lord, and that he will be graciously pleased to be your Saviour and Shepherd, and the guide of your youth, I am sure I do not ask amiss. I have a cheerful hope that he will put you among his children, guide you through this wilderness world by his counsel, and afterwards receive you to his glory; and that he sent you to me, that you might have the benefit of those means of grace and instructions, which by his blessing will be effectual to make you wise unto salvation.

Though he alone can work in you to will, and to do according to his good pleasure, yet there is something incumbent on you. He has said, "They who seek "me, shall find me." You must therefore seek him; and he is not far from you. He is about your bed, and about your path. Yea, he is still nearer. I hope there are seasons when you can perceive him knocking, as it were, at the door of your heart. Do not you at times perceive something within you bearing witness to the truths of his word; warning you of the evil of sin, reminding you of death and eternity, and stirring up your desires towards himself? At such times you may be sure the Lord is near. He made the heart, and he knows how to affect it. Such warnings and calls from his Good Spirit, I can recollect when I was a child younger than you; I can remember getting into corners by myself, and praying with some earnestness, before I was eight years old. Afterwards, alas! I proved rebellious. I cast off his fear, and would have my own way; and thereby I plunged myself into abundance of sin and misery. But I hope you will be more obedient. Think of him as often as you can; make a point of praying to him in secret, remembering that when you are most alone, he is still with you. When you pray, endeavour simply to express your wants and feelings

just as if you were speaking to me. Fine words and phrases, some people abound in; but true prayer is the genuine language of the heart, which the Lord understands and accepts, however brokenly expressed. The woman of Canaan only said, "Lord help me!" The publican's prayer was almost as short, "God be merciful to me a sinner:" and both were heard.

The Bible, or the New Testament, is frequently used at school, as a school-book; and children often think no more of it than just to read their appointed lesson. But I hope you will consider it as God's book, and when you take it in hand, open it with reverence, and read with attention, as you think you would if you expected to hear him speak to you with an audible voice from heaven. The plainest and most affecting part of the Bible, is the history of our Saviour in the evangelists; read it often, that you may be well acquainted with it. I pray him to enable you to understand what you read. Surely when you read who he is, what he did, what he suffered, and what he has promised to poor sinners, you will, you must, love him! And if you once love him, you will study to please him. The Lord bless you. Give our love to your governess, and all friends.

Believe me to be your very affectionate.

LETTER XXI.

My dear Child, October 30, 1783.

THOUGH I lately sent you a long letter by the post, which I hope you received on Tuesday, I must write again; and I take a new pen and a sheet of gilt paper, that I may, in the best manner I can, make you a re-

turn for your letter which I received yesterday. I would not delay long to let you know how much your mamma and I were pleased with it. It is a great happiness to us that we are well assured of your desire and intention to oblige us; and we hope not to be behindhand with you.

We are very far from thinking your temper is bad; the manner of your answer is a proof of the contrary. You may sometimes need a word of advice or admonition; I believe even this will not be often necessary; and when there is occasion, my affection will prompt me to offer it with so much tenderness, that it shall look as little like reproof as possible; and I hope and expect to find many more occasions for commending than for reproving you.

Should it please the Lord to spare your cousin, a time will come when you will live together, and, I believe, love each other dearly. I would certainly wish you to imitate her in any thing that you see is commendable; and there will be other things, I trust, in which you may be a pattern to her. Thus you may be mutually useful to each other; and we will love you both, and rejoice in you both. We shall not love you a hair's breadth the less than we should have done if we had never seen her.

Indeed, I cannot be sufficiently thankful to the Lord, that when he was pleased in his providence to put two children under my care, they should be both of such an amiable, affectionate disposition, as would win my love if they had been strangers, and not so nearly related as you and your cousin are to us. And though I consider you both now as my own children, yet you are still my eldest, and my having a second, will be no prejudice to your birthright.

I have not a bit of news that I can think of to send you. Your mamma is pretty well, and your cousin likewise; but she is much confined, for if the weather is either wet or cold, we cannot venture her abroad. She does not seem to want to go out, except to church. When we are going thither, it is some trial to her to be left behind; but she is satisfied, because she thinks her aunt is the most proper judge whether she can go with safety or not.

You, my dear, are favoured with health, and I hope you will be thankful for it. Your cousin, and twenty other young people I could name, know the value of health by the want of it. The Lord can make sickness a blessing when he is pleased to send it; but still a good state of health is a great privilege. If your life should be prolonged, it may be a good while before increase of years makes a sensible change in your constitution, but you will feel it at last. When you see an old woman tottering about with a stick, consider that she was once as young as you are now, and probably her spirits as lively, and her limbs as agile as yours. Suppose it may be fifty years before you are like her, such a space, which seems long beforehand, will seem very short when it is past, and there is hardly one in fifty of your age, that will be alive fifty years hence.

> Dangers stand thick through all the ground,
> To push us to our tomb;
> And fierce diseases wait around,
> To hurry mortals home.

How just, therefore, and important is that advice, "Re-
"member thy Creator in the days of thy youth, before
"the evil days come!"

And whom should we remember if we forget him?

Our Creator is our Redeemer; Isa. liv. 5; the Saviour, the Lover of souls, who assumed our nature, that he might be capable of dying for us. Shall we not remember him who endured agonies, and sweat blood, and hung upon the cross, that we might escape the misery we have deserved, and be made the children of God! I wish the poet's words may express the very feeling of your heart and mine:—

> Remember thee!—
> Yes, from the table of my memory
> I'll wipe away all trivial fond records,
> All saws of books, all forms, all pressures past,
> That youth and observation copied there;
> And thy commandment all alone shall live
> Within the book and volume of my brain,
> Unmix'd with baser matter.

I commend you to his love, and pray him to write his name upon your heart. We all join in love to you.

Believe me to be your affectionate.

FIVE LETTERS

TO

MR. AND MISS M*** B****

FIVE LETTERS

TO

MR. AND MISS M**** B****.

LETTER I.

To Mr. B****.

My Dear Sir, May 1, 1780.

I BLAME myself and ask your pardon, for not writing sooner. My confinement occasioned me so many visits from kind friends, that it added little to my usual time of leisure. Your first letter, enclosing Mr. C****'s, came safe; as did the second, but that was posterior to mine to Miss P****, and therefore I could not then acknowledge it. I now thank you for them both, and for that dated the 27th of April. As the news of your illness and your amendment came together, my sympathy was concern mixed with pleasure; and having as much that seemed to require immediate attention as I could well find time for, I believe the hope of seeing you soon in town, made me the more easy to let your letter lie by unanswered.

My arm, I believe, is nearly, if not quite well, excepting a stiffness in it, from being so long confined in one position. I have it now as much out of the sling as in it. I have been able to wear my coat for a week

past; the surgeon, however, thinks it prudent, though not necessary, to keep on my bandage for a few days longer. I believe the arm has advanced as happily, as speedily, and with as little pain, as possible.

My spirit has been peaceful; it is a small thing to say resigned, for I have seen it a dispensation full of mercy, and have not been permitted to feel a wish that it had been otherwise. Especially as, through the Lord's mercy, Mrs. N**** felt no abiding ill effect from the great terror she was at first seized with, and which I feared might have brought a return of all her nervous complaints. But he is very gracious to us, and she is remarkably well.

I think you must have suffered more than I have done of late; but our faithful and good Shepherd affords to us both, strength according to our day. He knows our frame, and will lay no more on us than he will enable us to bear; yea, I trust, no more than he will cause to work for our good: he delighteth in our prosperity; our comforts of every kind come free and undeserved. But when we are afflicted, it is because there is a need-be for it. He does it not willingly. Our trials are either salutary medicines, or honourable appointments, to put us in such circumstances as may best qualify us to show forth his praise. Usually he has both these ends in view; we always stand in need of correction; and when he enables us to suffer with patience, we are then happy witnesses to others of the truth of his promises, and the power of his grace in us. For nothing but the influence of God's good Spirit can keep us, at such times, either from despondence or impatience. If left to ourselves in trouble, we shall either sink down into a sullen grief, or toss and rebel like a wild bull in a net.

Our different posts are, as you observe, by the Lord's wise appointment; and therefore must be best for us respectively. Mine is full of trials and difficulties; indeed, I should soon make sad work of it without his continual help, and should have reason to tremble every moment, if he did not maintain in me a humble confidence, that he will help me to the end. He bids me, "Fear not;" and at the same time he says, "Happy "is the man that feareth always." How to fear, and not to fear, at the same time, is, I believe, one branch of that secret of the Lord which none can understand but by the teaching of his Spirit. When I think of my heart, of the world, of the powers of darkness, what cause of continual fear, I am on an enemy's ground, and cannot move a step but some snare is spread for my feet. But when I think of the person, grace, power, care, and faithfulness of my Saviour, why may I not say, I will trust and not be afraid, for the Lord of hosts is with us, the God of Jacob is our refuge. I wish to be delivered from anxious and unbelieving fear, which weakens the hands, and disquiets the heart. I wish to increase in a humble jealousy and distrust of myself, and of every thing about me; I am imperfect in both respects, but I hope my desire is to Him who has promised to do all things for me.

Your desire for the mortification of self, in every view and form, is, I hope, mine likewise. Yet I would regulate it by the word of God, so as not to expect more than is promised. I cannot properly expect a perfect exemption from conflict, because I believe it is the will of God I should have something to conflict with while I am here. To be sensible of the motions of sin in me, watchful against them, humbled for them, this I desire; and I believe the more I advance in grace, the more

feelingly I shall say, "Behold, I am vile." But desirable and precious as sanctification is, it is not, I trust it will never be, the ground of my hope. Nor were I as sinless as an angel in glory, could I have a better ground of hope than I have at present. For acceptance, I rely, (oh that I indeed did,) simply, wholly, and solely, upon the obedience unto death of my surety.—Jesus is my righteousness, my life, and my salvation. I am still a sinner; but he who knew no sin was made sin for me, that I might be the righteousness of God in him. This right to eternal life by believing in the Son of God, is, in my view, equal in all who do so believe, and as perfect and sure when they first believe, as at the last moment of life; as perfect and sure in the thief on the cross, as in an apostle or martyr.—An infant is as truly alive as a grown person, though all his members and faculties are in a state of weakness. Therefore with respect to my acceptance, I would put my graces as much out of the question as my actual sins. That word suited me at first, and will suit me to the end—"To him that worketh not, but "believeth on him who justified the ungodly."

This morning, (May-day,) I preached for Mr. R*** a sermon to young people; it reminded me a little of my annual new-year's sermon at ——; but though I had some liberty, I feel a difference between speaking to one's own children, and those of another. They were my own proper charge, and the concern of their souls was laid upon me with a peculiar weight.

I am, dear sir, &c.

LETTER II.

My dear Sir, Dec. 3, 1780.

THE Lord is risen indeed. This is his day, when we are called to meet in his house, and, (we in this branch of his family,) to rejoice at his table. I meant to write yesterday, but could not. I trust it is not unsuitable to the design and privilege of this day, to give you a morning salutation in his name; and to say, Come magnify the Lord with me, and let us exalt his name together. If I am not mistaken, I have met you this morning already. Were you not at Gethsemane; have you not been at Golgotha? did I not see you at the tomb? This is our usual circuit, yours and mine, on these mornings, indeed every morning; for what other places are worth visiting? what other objects are worth seeing? O this wonderful love! this blood of sovereign efficacy! the infallible antidote which kills sin, cures the sinner, gives sight to the blind, and life to the dead. How often have I known it turn sorrow into joy.

O thou Saviour and Sun of the soul, shine forth this morning, and cheer and gladden all our hearts! Shine upon me and mine, upon all whom I love, and on all who love thee! Shine powerfully on my dear friends at ——, and let us know that, though we are absent from each other, thou art equally near to us all.

I must to breakfast, then dress, and away to court. Oh for a sight of the King! and oh to hear him speak! for his voice is music, and his person is beauty.—

When he says, Remember me, and the heart hears, what a train of incidents is at once revived!—from the manger to the cross, what he said, what he did, how he lived, how he loved, how he died; all is marvellous, affecting, humbling, transporting! I think I know what I would be, and what I would do too if I could. How near would I get, how low would I fall, how would I weep and sing in a breath; and with what solemn earnestness would I recommend him to my fellow sinners. But, alas! when I would do good, evil is present with me. Pray for me, and help me likewise to praise the Lord, for his mercies are new every morning and every moment.

I am your affectionate.

LETTER III.

My dear Sir, January 8, 1781.

IN my peregrinations to-day, I saw Mr. L****, Mr. R*****, and Mrs. G*****; Mr. G***** called here while I was abroad, so that I missed hearing your letter to him, but he read it to my dear; and I have seen a copy of your son's letter.

I understand your views and feelings so well, that my letter will not have such an air of condolence as some people might expect on a like occasion. The first thing that strikes me respecting your personal concern in the late awful calamity, calls rather for congratulation. I see your beloved son preserved in the midst of general ruin; in his preservation I see the immediate, the wonderful hand of the Lord stretched

out; I consider it as an answer to your prayers; I humbly hope it is a token of further good respecting him, and that the restraining word, Destroy it not, for a blessing is in it, is applicable to his case. I find, likewise, that but one life was lost on your estate, which, to a mind like yours, I am sure is an alleviating circumstance. For the rest, I am sure you have lost nothing but what He, if he sees it good, can restore with a large increase; nothing that is directly necessary to your peace and comfort even in the present life; nothing that is worth naming when compared to that which you love above all. You may still, and I trust you will, find the Lord as near, as gracious, and the light of his countenance as sweet, as cheering, as ever. And you have an estate in a kingdom which cannot be shaken, out of the reach of earthquakes, hurricanes, and enemies. Indeed you do not think you have lost any thing in strictness of speech, because you have been taught of God not to consider any thing you possess as properly your own. You feel yourself the Lord's servant and steward, and whether he is pleased to enlarge or abridge the talents he has intrusted to your care, your chief solicitude in either case, is to be faithful to every intimation of his will. I believe that if the whole produce of Jamaica centered in your warehouses, the Lord would not permit you to forget that you are a stranger and pilgrim upon earth; and I believe if you were not to receive a pepper-corn from it in future, he would still make you happy in himself.

I judge thus for what he has done for you already; he has given you a taste and a desire which nothing but himself can satisfy; he has shown you the secret of his holy religion; and by leading you to fix your dependence upon him, has raised you to a noble state

of independence with regard to creatures and contingencies, which are all in his hand, and can do us neither good nor harm but of his bidding.

Barbadoes and Martinico, it seems, have suffered still more. It is observable, that during the whole summer, while we and the French had large fleets in those seas, the Lord would not permit them to do any considerable harm on either side. He was pleased to take the business into his own hands, and has shown us how easily he can strike such a blow as shall constrain even enemies to commisserate each other.

Mr. P**** told me this morning, that it is supposed Jersey is taken. Thus the cloud grows darker. The flames of war are still spreading wider, and difficulties seem increasing on every side. The Lord's hand is lifted up; men will not see; thus far the prophecy is fiulfilled. I tremble at what may further concern us in the following clause, "But they shall see!" If he undertakes to make this insensible nation know that he is the Lord, he will certainly accomplish his purpose. What it may cost us before we learn the lesson, who can say? but he will be mindful of those that fear him. That word, "It shall be well with the righteous," cannot be broken. Hitherto the nation is in a deep sleep, and professors, I am afraid, are sadly slumbering. I can hardly find any where around me, (alas! that I cannot find in myself,) a spirit of humiliation and prayer, in any degree answerable to the state of the times.—Oh that the Lord would graciously revive us! We have, indeed, abundance of preaching and abundance of hearers; there are, doubtless, many individuals alive and in earnest, but the bulk of those who avow an attachment to the Gospel, are too little affected either for themselves or others.

Mrs. **** is pretty well, she has had but little complaint since P***n has been ill, who likewise is now getting better. The child scalded her foot on new-year's day, through mercy but slightly: it was a gentle memorial to us how entirely dependent we are on his protection for safety in our smoothest hours. We are frail and feeble creatures, it is not needful to raise a hurricane to destroy us; were he only to withdraw his arm for a moment, some unthought-of evil would presently overwhelm us. It did not prevent her hearing my sermon to young people that night, but she has been confined to the house since. My health continues firm, and I am enabled to preach with apparent liberty, with what effect God only knows, but I am sometimes afraid there is more sound than power. I am well attended, and encouraged to hope that I do not labour wholly in vain.

May the grace of our good Shepherd be with us all. Let us praise him for what is past, and cheerfully trust him for what is to come. He knows where and what we are, and numbers the very hairs of our heads.

I am, most affectionately,

Your much obliged, &c.

LETTER IV.

My dear Miss M****, March 13, 1781.

IF wishes and purposes were always effectual, I should not have been so long three letters in debt to your house; I would answer all if I could, but perhaps

it will take the leisure of two or three mornings to answer one, and the first must be to you, because it is so seldom I have one from you to answer.

I saw Mr. **** yesterday, he informed me of Mr. ****'s death; though I knew him not, I felt it as an event in which my dear Mr. B**** is concerned; and indeed the suddenness of it struck me. The uncertainty of life has been a theme for declamation in all ages, but by how few is it practically laid to heart! Happy they who know whom they have believed, and are waiting with desire his recall home to himself, that they may see him as he is! I am bound to pray that this bereaving stroke may be sanctified to his family. But Mr. **** told me something that affected me still more nearly. He says that Mrs. B**** has been worse this fortnight past. I believe I am foolish and inconsistent, but I cannot help it. When the Lord has taken her to himself, I hope I shall say,—"Thy will be done." I hope I shall follow her with my thoughts, and feel some satisfaction in thinking—Now she is out of the reach of pain and sorrow for ever; now she sees her Saviour's face without a veil, and sings his praise without the interruption of a single sigh; now she is a pillar of the heavenly temple, and shall go no more out. But at present, and while she is continued with us, I feel an anxiety and a desire, which I fear are wrong; I feel unwilling to lose such a friend; and I am sure I feel for those who are more nearly interested in her than myself.

Tell her, dear Miss M. that Mrs. N. and I, are not willing to think any but her own children can exceed us in love and sympathy; that we shall be thinking of her, speaking of her, and, (I hope,) praying for her daily, and for you all. Well, let the flesh say

what it will, we know that all is well. We cannot love her so well as He that bought her with his blood. And, ah! how faint is our tenderness compared with his. He will not let his children feel one pain too many, or too sharp. He will enable them to glorify him even in the fire, and he will soon wipe away every tear.

I am glad to find that the Lord leads you further and deeper into the mysteries of his salvation. As a theory it may be expressed in a few words; but to live a life of faith on the Son of God as our wisdom, righteousness, and strength, considered as a matter of experience, is what we usually attain to by slow degrees, and at best but imperfectly. We are always capable of further advances, and are frequently obliged to learn over again that which we thought we had learned already. My sentiments on this point seem tolerably clear, but in practice I fall sadly short, and feel that the principles of self and unbelief, are still deeply rooted in me. However, I trust I am in the school of the great Teacher, and I humbly hope he will carry on the work he has begun. What I want, what I pray for, is a simple dependent spirit, to be willing to put myself entirely into his hands, to follow him without asking questions, to believe him without making objections, and to receive and expect every thing in his own time and in his way. This is the course we take when we consult an earthly physician; we consult him, but we do not pretend to direct him. Thus would I give myself up to my heavenly infallible Physician; but this is one branch of the good which, when I would do, I find evil is present with me. But it is likewise one part of the sickness I groan under, and which He has in mercy undertaken to cure; and therefore, though I am very sick indeed, I trust I

shall not die, but live and declare his wonderful works.

I long aimed to be something. I now wish I was more heartily willing to be nothing. A cypher, a round 0 is by itself a thing of no value, and a million of them set in a row amount to no more than a single one; but place a significant figure before the row, and you may soon express a larger number than you can well conceive. Thus my wisdom is 0, my righteousness is 0, my strength is 0. But put the wisdom, power, and grace of Jesus before them, let me be united to him, let his power rest upon my weakness, and be magnified in it, in this way I shall be something. Not in and of myself, but in and from Him. Thus the apostle speaks of being *filled with all the fulness of God.* What an amazing expression! Thus so far as we die to self, Christ liveth in us. He is the light by which we see; He is the life by which we live; He is the strength by which we walk, and by his immediate virtue and influence, all our works and fruits are produced. We have no sufficiency in ourselves, but we have all-sufficiency in Him, and at one and the same time we feel a conviction that we can do nothing, and an ability to do all things that fall within the line of our calling. When I am weak, then I am strong.

I am, dear Miss M****,

Your very affectionate and obliged servant.

LETTER V.

My dear Miss M****, April 12, 1781.

ACCEPT my sincere, though rather tardy thanks for your favour of the 11th February; I beg you likewise to accept my assurance, that if leisure and opportunity were with me in any proportion to my inclination, your letters would be very speedily answered.

I knew you would be a favourable reader of Cardiphonia. Your kind partiality to the writer would dispose you to put the best construction on what you read; and your attachment to the design and principal subject of the letters, would make them welcome to you. We can put up with smaller faults, when a person is disposed to praise them whom we dearly love. I trust my pen is chiefly devoted to the praise of Jesus your beloved, and so far as I succeed, I am sure what I write will be acceptable to you. How can I but wish to praise him, when he has snatched me as a brand from the burning, and quenched the fire of my sins in his own blood! How can I but praise him, if he has given me a glance of his excellency! If any do not love him, it is surely because they do not know him. To see him but once with the eye of the soul, is to be convinced that He is the chief among ten thousand, and altogether lovely. His person is glory, his name is love, his work from first to last is grace. The moment the sinner is enabled to behold him, he is seized with greater admiration than the queen of Sheba felt when brought into the presence of Solomon, and is convinced that they only are happy who, as children

and servants in his family, stand continually before him, to wait upon him, admire him, and hear his wisdom. But, ah! how faint are my conceptions! how little do I know of him! and how little of that little which I deem my knowledge, is realized to my heart! What trifles are sufficient to hide him from my view, and to make me almost forget that he is nearer to me than any object that strikes my sense! Is it so with you? Let us at least rejoice in prospect of the promised hour, when veils, and clouds, and walls shall be removed, and we shall see him as he is; so see him, as to have all our desires satisfied in him, and fixed upon him, and to be completely transformed into his image.

My mind frequently anticipates the pleasure I propose in a visit to B—, but it is not likely to take place so soon as I wished. I had hoped to leave London soon after Easter, but circumstances are likely to forbid it. My times are in the Lord's hand, and if he sees it best for me to be gratified, he will make it practicable, and his providence will likewise determine the fittest season. I wish not to be impatient, but to refer myself to him. This is certain, when he opens the door, and says, Go, I shall set off with alacrity, for I long to walk upon that lawn, and to sit in that tub, and to converse with those dear friends, who have deservedly so much of my heart.

Thank Miss M**** for her letter. We rejoice to hear that your dear mamma is better. I believe I think of her daily, and often in the day; and this not only for the love I bear her, but for my own relief.—Mrs. N. is often ill, sufficiently so to awaken my feelings for her. But when I reflect how the power, grace, and faithfulness of our Lord and Saviour sup-

port under much severer trials, it disposes me in some measure to submission, thankfulness, and confidence. *Our* trials are light, ourselves being judges; but I see that he can make those that appear to be heaviest, tolerable. I shall certainly write before I come, when I can fix the time, and then, except something extraordinary interferes to require it, I shall not easily alter my plan, for if we cannot be with convenience in the same house, it will be worth something to be in the same town, and just to look at Mrs. B. a few minutes occasionally, if she can bear to receive us, and if she can bear no more. For I believe another interview with her, before the Lord sends his chariot and angels to remove her from this land of sorrow, will be the principal and most interesting object of our journey. Our other friends, if we are spared, we may hope to see at some future time. I consider her as in the situation of the apostle when he wrote 2 Tim. iv. 6.

I am preparing materials for two more volumes of Cardiphonia. My present thought is, to have them ready for publication at a time when my pen will no longer be able to move. Whether any circumstances may send them abroad sooner I know not; but, at my time of life, I ought to consider that period as not likely to be at a very great distance. I do not wish to be impatient for its arrival; but I do wish my willingness to live longer here, was more simply and solely from a desire of promoting my Lord's service, and the edification of his children; I hope this is not out of my mind, but I am afraid it is shamefully debased by an undue attachment to earthly things, and a want of spirituality.

I am yours, &c.

A LETTER

TO

* * * *.

My dear Madam, June 8, 1780.

THOUGH I write to both when I write to one, it seems time to drop a word expressly to you, that I may keep you in my debt, and maintain a hope of hearing from you again.

I sympathize with my friends at ———, under the afflictive dispensations with which the Lord has been pleased to visit the town. He has a merciful design even when he inflicts, and I hope the rod will be sanctified to those who were too negligent under the public means of grace. I am not sorry for Mrs. H****'s death, as you say she died in the Lord, for she had but little prospect of temporal comfort. The death of Mrs. *** affected me more on account of her husband and family, to whom I hoped she would have been a comfort and a blessing. But we are sure the Lord does all things wisely and well. The moment in which he calls his people home, is precisely the best and fittest season. Let us pray, (and we shall not pray in vain,) for strength proportioned to our day, then we have only to wait with patience, our time likewise will

shortly come. The bright, important hour of dismission from this state of trial is already upon the wing towards us, and every pulse brings it nearer. Then every wound will be healed, and every desirable desire be satisfied.

I believe you must now take the will for the deed, and give me credit for what I would have said or written if I could. Mrs. —— came in and engrossed the time I had allotted for your letter. I knew not how to grudge it her; she had wished to spend an hour with me; her conversation I think was from the heart, and I believe the interruption was right. If it should abridge the pleasure I proposed in writing to you, I must make myself amends some other time.

Mrs. N—— has some degree of the head-ache today. But her complaints of that kind are neither so frequent, nor so violent, as when at ——. His mercies to us are great, and renewed every morning.

I have still a quarter of an hour for you; but now, when opportunity presents, a subject is not at hand, and I have no time to ruminate. I will tell you a piece of old news. The Lord God is a sun and shield, and both in one. His light is a defence; his protection is cheering; a shield so long, and so broad, as to intercept and receive every arrow with which the quiver of divine justice was stored, and which would have otherwise transfixed your heart and mind; a shield so strong that nothing now can pierce it, and so appositely placed that no evil can reach us, except it first makes its way through our shield. And what a sun is this shield! when it breaks forth, it changes winter into summer, and midnight into day, in an instant; a sun whose beams can not only scatter cloud

but the walls which Sin and Satan are aiming to build, in order to hide it from our view.

Public affairs begin to look more pleasing just when they were most desperate. Affairs in America are in a more favourable train. A peace with Spain supposed upon the *tapis*. I should hope for some halcyon days after the storm, but for the awful insensibility which reigns at home. But if the Lord revives his people, we may hope he will hear their prayers.

Mr. **** bids fair to be as unpopular in the course of another month as any of his opponents have been. This is a changeable world. The ins and the outs, being fastened upon the same rolling wheel, have each their turn to be uppermost. Really, one is tempted to smile and constrained to weep in the same breath.—The Lord bless you and keep you.

I am, for self and partner,

Most affectionately yours.

THREE LETTERS

TO

Miss G***.

LETTER I.

Madam, July 11, 1783.

I HAVE been much affected with your present situation, and with the case which you did me the honour to propose me for my judgment. I hope it is from some real sense of my own weakness, that I usually undertake the office of casuist with fear and trembling. How unhappy should I be to mislead you in a point of such importance! How cruel, to wish you to be determined by my decision, except I am sure it is warranted by the word of God! Indeed, you have been hardly out of my thoughts since I saw you in the garden. I have considered again and again, the advice I ventured to give you, and I am the more confirmed in the propriety of it; and in a persuasion that if the Lord, (for what are our resolves without him?) enables you to act the part which you seemed to be satisfied was right, you will never have just cause to blame either yourself or me. I think the Lord highly honours you, by permitting you to be brought to such a trial, and thereby putting it in your power of giving both to the church

and to the world, (so far as you are known,) such a singular and striking proof of the sincerity of your heart towards him. Surely I shall not cease to pray, that he who has wrought in you to will, may strengthen you with his power to act accordingly; and that you may do it with cheerfulness. You have good reason for it, madam. He for whose sake you are about to reject what many would eagerly receive, deserves it well at your hands. He gave up much more for you; he became very poor that you might be rich. And though he was once poor for us, he is now rich again: rich enough to make you ample amends for all you give up. Be not afraid. His own kind providence will take charge of you, and surely do you good. Were your conduct generally known, you would be blamed or pitied, by those who know of nothing better than gold, and such toys as gold can purchase. But they will neither blame nor pity you in the great day of your Lord's appearance. When I see so much interested and formal profession, I should be almost discouraged, were it not that the Lord has given me to know a happy and favoured few, whose conduct exemplifies and adorns the glorious Gospel they profess. In them I see a simplicity, a spirituality, a disinterestedness, a submission, and a ready obedience becoming the servants of such a Master. They have made the choice of Moses; they endure as seeing him who is invisible, and prefer even the reproach of Christ to all the treasures of Egypt. The sight of one such person in the house of God, animates and comforts a minister more than a crowd of common hearers. I bless the Lord that I have the honour of preaching to more than one of this description. Go on, madam; may the Lord be with you. I feel for you, I pray for you, and I rejoice in the hope, that I

shall soon have to congratulate you that the Lord has given you a complete deliverance, a victory, and filled your heart and mouth with his praise. Think of the rewards promised to them that overcome, Rev. ii. and iii. What can the world propose worthy to be put in competition with these?

I am, Madam,

Your sincerely affectionate servant.

LETTER II.

Dear Madam, July 14, 1783.

I was much affected and comforted by your obliging answer to my letter yesterday. I believe, as you say, there was something providential in my writing, and, indeed, in the timing of my late agreeable visit, where I had the unexpected pleasure of meeting with you. On Saturday, when I had a quite different business in hand, a thought struck me, which made me lay aside what I was engaged in, to prepare a letter which I thought I could get conveyed to you from church; not thinking I should see you there, and have an opportunity of putting it into your own hand. As you say it proved a means of confirming your mind, I have reason to praise the Lord, (to whom I would ascribe every good and useful motion,) for putting it into my heart to write. I rejoice in your determination; persuaded that the principle upon which you act will bear you through, and that the Lord, whom you desire to serve, will, either in kind or in kindness, afford you a testimony that he approves of your conduct. We are short-sighted as to consequences, but he knows what he is about to do.

You have in his promises, upon which he has enabled you to trust, a greater treasure by far than the Bank of England; and therefore you can be no loser by declining an offer which he only permitted to be made for the trial of your faith and integrity. I have been likewise, in my time, called to make sacrifices, and to give up seeming advantages for conscience' sake, though certainly mine were trifles compared with yours, as you are now situated; and my own experience, as well as my frequent observation of others, convinces me, that though we may appear to lose something for the Lord, we shall not eventually lose by him. But what I recollect of such things in my own case, and of the manner in which I was led through them, makes me take the liberty of offering a further word of advice upon the subject. In the first place, I would not have you wonder if, when your determination is fixed, and the affair quite at an end, you should find, instead of your path being made smoother immediately, fresh difficulties and exigencies arise. I hope it will not be so; but it was so with me. I met with pinches that at times almost staggered me, and strongly tempted me to repent that I had been, (as the thought in a dark hour obtruded upon me,) too scrupulous, and had brought inconveniences upon myself by a punctilio. Still, however, my better judgment spoke a different language, and assured me, it was not a punctilio, but evidently connected with duty and peace of conscience. I could not, I durst not, deliberately repent that I had acted right; but, as I said, I was tempted to it. The Lord kept me steadfast, as far as outward conduct was concerned; but he alone knows the evil workings of my heart at some seasons. I was, however, supported; and in due

time light broke through the darkness, difficulties were removed, he made me good amends, even in a temporal way, for what I had given up: besides, the opportunity it afforded of commending my profession and character, even to the people of the world, who had before affected to despise me as an enthusiast. They seemed to think, many of them to allow, that my religion was better than theirs, because it had enabled me to part with that which they felt they could not have parted with in similar circumstances. If you should be tried something in the like way, tarry the Lord's leisure, wait patiently upon and for him, and you shall one day see he has not forgotten you, though he should permit you a while to be tried whether you will hold fast your integrity. Perhaps, when the Lord has enabled us to act honourably in very difficult, ensnaring circumstances, the greatest danger we are liable to is, lest we should be insensibly drawn into a too good opinion of our own resolution and constancy, and indulge a secret self-complacence, instead of giving the whole praise to the Lord. I cannot forget that I felt this evil, nor how much I suffered by it; for the Lord, who mercifully watched over me for good, to prevent my being exalted above measure, was pleased, at the same time that he enabled me to conquer in a greater trial, to leave me to my own weakness in much smaller; so that I was left to hesitate, stumble, and fall, in some things so seemingly trivial, that I should have been ashamed of mentioning them to my most intimate friend. Excuse my mentioning this. I trust the caution will to you be unnecessary, after the noble stand the Lord has enabled you to make. I have nothing to wish or pray for you, but that he may preserve you humble and thankful. Mrs.

*** unites with me in love to you. Need I say, that we shall be very glad to see you whenever it suits you to call upon us?

Believe me to be,

Very affectionately and sincerely, yours.

LETTER III.

Dear Madam, August 19, 1783.

METHINKS I well understand the apostle, when he speaks of being present with his friends in spirit, while absent from them in the body. How often have I been at London, and at N———, since I came here! Besides this, I usually convey myself once a day in the shape of a letter; and this morning I mean to make you a visit. May I arrive in a good hour; and may the Lord put some good and seasonable word in my way, that your heart may be comforted. The good hand of the Lord brought us hither in peace and safety; and we are hitherto favoured with a preservation from illness, though many are ill around us, and many are falling every day. I do not remember so many people being ill with fevers at one time, during the eighteen years I lived here. I am now very busy amongst a people whom I have long loved, and who are glad to see me, and though I am going from house to house almost all day, and every day, I shall hardly be able to see them all while I stay. Health, when rightly valued, and duly improved, is a great mercy. I hope you have it, and find it so. The mind not only suffers by what the body feels when ill, but is for the most part indisposed by it for the enjoyments of its best privileges. An ach-

ing head, or a sick stomach, take off our chariot wheels, engage our attention to our infirmities, preclude us from public ordinances, or unfit us for hearing if abroad, and for any spiritual exercises when at home. At such a time we can do little more than simply cast ourselves upon the Lord's care, and wait his will. Indeed it is well if we can do so much; for to exercise faith and patience at such a time, is a great thing. If health and spirits are good, we are so far prepared to meet and support the daily trials of life. I hope you are thus armed, yea, much better; that you are favoured with a peaceful frame of mind, a sense of the Lord's presence, and a persuasion that his arm will support you and surely do you good. Be of good courage; trust in the Lord with all your heart; take up your daily cross, whatever it may be; he is your shepherd and guide, to whom you have committed yourself, and you may be assured that he will lead you the right way. I can easily conceive that many things in your present situation must be unpleasant to you, but while they are so, they will not be hurtful; and the Lord, who has assigned you your present post, is at hand to support you in it, and I trust will honour you with some usefulness while he continues you. Live with him to-day, and leave to-morrow in his hands. Do not let your spirits be burdened as though you were bound to perform impossibilities; but make the best you can of things as they lie before you. You are placed where you are to be a witness for him; perhaps he designs to make you an instrument of good to some who are around you; your example and conduct may have an influence in this way far beyond what you expect, even when you do not see it proper to speak a word; but sometimes probably a word will be put into your mouth,

and you will not speak in vain. If he had not enabled you to make the choice of Moses, you would have avoided the trials you find at N———; you would probably before this time have entered a very different path of life. The world would have either congratulated or envied you; but I should have pitied you. You would soon have felt, (what the Lord enabled you to consider without making the experiment,) how little the fine things of this world can contribute to happiness. Every day would have shown you more of their vanity, and every day would have discovered to you new instances of the solid and real evils and troubles which are connected with them. You would either have been carried away with the stream, to the wounding of your conscience and the loss of your spiritual discernment; or, if enabled to stand your ground, you would have found a thorn in every step you took.

Blessed be the Lord, who inspired you with wisdom and strength to resist the golden temptation! I said then, and I say still, you will never have just cause to repent it. Continue humbly to commit your way to him; he will take care of you, and he can give you, even in temporals, what, upon the whole, shall be much more valuable and comfortable than all that you give up. However that may be, his loving-kindness, and the light of his countenance, are better than life itself. I warned you, though you knew it before, that the enemy would try, as far as permitted, to distress and worry you. But regard him not. Resist him, and he will flee from you. You are in the path of duty; what you cannot alter, bear patiently, and the Lord, in his own time, will make the crooked straight. You are in a peculiar sense the charge of his providence, and he will not leave you nor forsake you. We hope to be at home on the even-

ing of the 5th. I have great reason to be pleased with my excursion; and, blessed be the Lord, the thought of returning to London is very pleasant to me likewise. There, (with respect to this world,) my treasure is, and there is my heart also. The opportunities of preaching his word, and of intercourse with his dear people, the many kind and valuable friends he has given me, are more to me than all the mines of Peru.

> Let us love and sing and wonder,
> Let us praise the Saviour's name.

Let the world take the world; for you and for me the Lord has provided better things.—Oh for grace to be humble, thankful, circumspect, and exemplary, that our light may shine to his praise! I commend you to his gracious protection, and am,

Dear Madam,

Yours most sincerely.

THREE LETTERS

TO

MRS. C***.

LETTER I.

My dear Madam, May 29, 1784.

WE have heard that you have been sick, and I write in hopes of obtaining an answer, to inform me that you have experienced the help and power of the great Physician, and that you are now better. I know indeed beforehand, that, whether sick or well, you are just as you should be, and that what the Lord chooses for you is always the best. But the Gospel, though calculated to form us, (rebellious as we are by nature,) to a cheerful acquiescence in his will, and to regulate our sensibility, is not designed to suppress it. The same love which rejoices in the comforts of others, will likewise sympathize with them in affliction. We are directed to pray for one another in this view, that, if it be the Lord's pleasure to prolong life and to restore health, our sense of the mercy may be heightened by the consideration that it is bestowed in answer to prayer. You do not properly need my prayers and wishes, you are safe in the hands of infinite wisdom and love; and if you were in a wilderness remote from all society,

you could not be sick or afflicted an hour longer than the Lord saw necessary to answer some gracious purpose in your favour. But this is his institution, that as members of the same body, we should maintain a fellowship and sympathy, helping together by prayer, that so for the gift bestowed by means of many persons, thanks may be given by many on our account. It pleases me to think that, though I am much and often surrounded with noise, smoke, and dust, my friend Mrs. C*** enjoys the beautiful scenes of rural life. O how I long sometimes to spend a day or two among woods, and lawns, and brooks, and hedge-rows, to hear the birds sing in the bushes, and to wander among the sheep and lambs, or to stand under the shadow of an old oak, upon a hill top! Thus I lived at Olney; how different is London! But, hush! Olney was the place once, London is the place now. Hither the Lord brought me, and here he is pleased to support me, and in some measure, (I trust,) to own me. I am satisfied. Come, I hope I can make a good shift without your woods, and bushes, and pastures. What is the prospect from the finest hill in Essex, compared with the prospect I have from St. Mary's pulpit? What is the singing of birds, compared with the singing our hymn after sermon on a Sunday evening? What the bleating of lambs, compared with the lispings of inquiring souls, who are seeking after Jesus! No, welcome noise, and dust, and smoke, so that we may but be favoured with his gracious presence in our hearts, houses, and ordinances. This will make all situations nearly alike, if we see the Lord's hand placing us in it, are enabled to do his will, and to set him before us, as our Lord and our Beloved. You will please to present my good wishes to Mrs. B****, and likewise Miss D****, if she

is with her. He in whose presence is life, whose loving-kindness is better than life, be with you all. Though we do not see each other, we are not far asunder. The throne of grace is a centre, where thousands daily meet in spirit, and have real though secret communion with each other. They eat of one bread, walk by one rule; they have one Father and one home. There they will shortly meet to part no more. They will shine each one like the sun. They will form a glorious constellation, millions of suns shining together in their Lord's kingdom. How pleased is Satan when he can prevail to set those at variance, who are in so many respects united! but such is his subtlety, and such their weakness, which he practises upon, that he has often prevailed thus.—Sometimes he shuts them up so close within the paper walls of a denomination, that they cannot see an inch beyond the bounds of their own party. Sometimes he holds his magical glass before their eyes, and when they thus view each other through the medium of prejudice, they seem so mutually and so strangely metamorphosed, that perhaps both leaders and people are shocked, disgusted, and terrified at the sight of those who are as near the Lord as themselves. Here and there one escapes the general delusion; these wonder at the bustle around them, and endeavour to persuade the rest to peace and love as becometh brethren, and perhaps are requited with the reproaches of both sides, as neutrals, time-servers, and cowards. But these peace-makers are blessed, approved of God, and beloved by all men who are in possession of their spiritual senses. Through mercy, my dear madam, neither you nor I are to be scared by such words as Methodist or Calvinist. We see there is both wheat and chaff

among all parties, and that they who love the Lord Jesus Christ, are a people scattered abroad at this time as they were in the apostles' days, 1 Pet. i. 1. We are much as usual. Accept our cordial love. Shall I beg you to pray for me and mine? I know you will.

Believe me to be,

Your affectionate and obliged.

LETTER II.

My dear Madam, Nov. 27, 1784.

WHAT shall I say to the intelligence which Mr. C——, (judging rightly of our affection for you,) was so kind as to bring me this morning? May I not say, without sinning, that I am sorry, very sorry? If I said otherwise I should be a hypocrite. If Mrs. —— or I could have prevented it, you should not have fallen. Our gracious Lord, who condescended to take our nature upon him, took it with all the feelings belonging to it which are not sinful. He was truly a man, and sympathized like a man with the afflictions of his friends. Instead of sharply rebuking Mary and Martha for their tears when their brother died, he kindly wept with them, though he had determined to raise him again from the dead. I allow myself, therefore, to be sorry for your fall and hurt, and to feel a solicitude till I hear further of you. Perhaps Mrs. B—— may favour me with a line of information, if, as I apprehend, you may not be able to write yourself. But now, to use the apostle's expression, "I

"have spoken as a man," let me look at you in another point of view. The Lord, who by his grace has enabled you to devote and intrust yourself to him, has engaged by his promise, to take care of you, and to keep you in all your ways. Under his protection you have been safe a number of years; and did he fail you at last? Far from it: his eye was as directly upon you, his arm as certainly with you when you fell, as at any other moment of your life. And you would no more have fallen, than the planets can fall from their orbits, without his permission and appointment. This event must work for your good, because he has promised that all things shall. If I could assign no other reason for those dispensations to his children, which upon the first impression are apt to startle us, this ought to be a sufficient reason, not only to silence but to satisfy us, that, It is the Lord. For can infinite wisdom mistake, or infinite goodness do any thing that is unkind? But I see other reasons why, in the present state of things, all things should appear as happening alike to all; and that his own people who are freed from guilt and condemnation, and to whom he manifests himself as he does not unto the world, should not be therefore exempted from a share in any of the outward afflictions to which sin has rendered mankind liable. I can see many inconveniences which would follow, if they who love the Lord, were distinguished from the world around them by a visible mark in their foreheads. But if his providence universally preserved them from the calamities which others feel, so that it should be notorious and generally known that their persons were always safe, and that no true believer ever suffered by falls, fires, broken bones, and the like; such an exemption, in this calamitous state, would distinguish and point them out,

almost as plainly as if they were surrounded with a glory, as the apostles are sometimes represented in popish pictures. Besides, how should it be known that the Lord whom they serve can make them cheerful and comfortable, under those trials and sufferings which the flesh naturally shrinks at, unless they were now and then put into such circumstances. I trust, madam, you are of the same mind with a good woman I heard of about thirty years ago. She was very aged, and very poor. One day, in attempting to cross the way in Whitechapel, a cart threw her down, and she broke her thigh. She was taken into a house, and many people were soon about her, expressing their concern; but she said, "I thank you for your pity; but all is very well, "and I hope I have not one bone in my body but is "willing to be broken, if such be the Lord's will." What may be the issue of this fall as to yourself, I know not. It is a greater thing to heal a broken heart than a broken bone. So long as I hear that you are alive, I shall probably feel a wish that you may live a little longer. I shall therefore commend you to him to whom belong the issues from death, being assured that you are immortal till the appointed number of your sufferings and services shall be completed; but if your fall should prove a means of hastening your removal to the church triumphant, then, however I and your many friends may regret our own loss, we ought to rejoice in your gain. As this may possibly be the event, though I am willing to hope otherwise, I take a sort of leave of you, begging that while you do remain on this side Jordan, you will pray for me and mine, that we may have grace to follow you while we live, and to follow you when we die, to that heavenly

home, where the wicked cease from troubling, and where the weary are at rest. Oh, madam, what a prospect awaits you!

Oh what hath Jesus bought for me,
Before my ravish'd eyes
Rivers of life divine I see,
And trees of Paradise!
I see a world of spirits bright,
Who taste the pleasures there!
They all are rob'd in spotless white,
And conquering palms they bear.

Ah, that robe, that crown, those songs! surely it is unspeakably better to depart and to be with Jesus. If he calls you, I must and will consent to let you go; but I shall miss you. If he is pleased to raise you up, I shall rejoice to see you again. Mrs. N**** joins me in best love, and in our respects to Mrs. B****.

I am, dear Madam,
Your very affectionate and obliged servant.

LETTER III.

My dear Madam, Feb. 25, 1785.

ACCORDING to strict propriety, I should address myself to Mrs. B****, having an obliging letter of hers to acknowledge. But the account Mr. C*** lately gave me of your health, determines me to beg her excuse, and to write to you, not knowing how long you may be within the reach of the post. I cannot flatter

myself that you will continue a great while in this poor world, or that I can reasonably expect to see you again. The comfort is, that though Christian friendship be very pleasing, and Christian conference be very profitable when rightly managed, yet we are not necessary to each other. We are absolutely dependent upon the Lord, but not necessarily dependent upon any creatures. They smile upon us when he bids them, they do us good when he sends them, but they cannot benefit us without *him;* and, on the other hand, he can well supply their absence or inability, and do every thing for us without *them.* Though I seldom saw you when you were in London, yet it gave me pleasure to think I might expect to see you now and then. When you are gone to heaven this pleasure will fail,—I shall see you no more here; I shall miss you; but in a little while I hope we shall meet again there. But where is heaven? Is it an immense distance beyond the fixed stars? Have our ideas of space any thing to do with it? Is not heaven often upon earth in proportion as the presence of God is felt? Was not the apostle caught up thither, though he knew not whether he was in the body or not, and consequently was not sure that he had changed his place? Is there not joy in heaven over one sinner that repenteth? Perhaps the redeemed of the Lord, as well as his angels, are nearer to us than we are aware. Perhaps they see us though we see not them. Perhaps nothing but this veil of flesh and blood prevents us from seeing them likewise. However, on our part the barrier is impenetrable! O the wonders that will break in upon our mind, when death shall open this barrier to us! What shall we then see? It is sufficient for us at present to know that we shall see Jesus. We shall see him as

he is, and we shall be like him. The circumstances of the heavenly state, if I may so speak, are hidden from us; but this which constitutes the essence of it, we can form some faint apprehension of from our present experience. All that deserves the name of happiness here, consists of such conceptions of Jesus, and such measures of conformity to him, as are attainable while in a mortal and defiled nature. But we see him only as in a glass, darkly and in part, but when that which is perfect arrives, that which is in part shall be done away. We shall be all eye, all ear, all activity, in the communications of his love, and in the celebration of his praise. Here we are almost upon a level with worms; there we shall rise to an equality with angels. In some respects our privilege will be superior to theirs. Angels cannot sing the song of the redeemed, nor claim so near a relation to Him that sitteth upon the throne. Are not these things worth dying for? I congratulate you, madam; you have almost finished your course; and he who has enabled you to keep the faith, and to fight the good fight, will shortly give you the conqueror's crown, prepared for you, and for all who love his appearing. They are many crowns, and yet one. The blessings of the other world are not like the wealth of this world, which is diminished in proportion to the numbers among whom it is divided. There each one shall possess the whole; as here we enjoy the light of the sun, though millions enjoy it with us, as fully as we could if there were none upon earth but ourselves to see it. You will likewise soon be removed from all evil. You are going where pain, and sickness, and sorrow, and temptation, and sin have no place.—Where your eyes and your heart will be no more grieved with the wickedness of the world, where no one will

ask you with a taunt, What is thy beloved more than another beloved? In a word, where death shall be swallowed up in life, and where the miserable effects of our fall from God, shall be no more perceived, than we can perceive a stone that is sunk in the midst of the mighty ocean. I do not ask nor expect you to write an answer. I see you too weak, to wish to impose such a task upon you. I only beg that while you stay below, you will remember me and mine in prayer. Mrs. N—— sends her affectionate remembrance with mine.

Believe me to be,

Your sincere friend, and obliged servant.

MISCELLANEOUS PAPERS,

EXTRACTED FROM

PERIODICAL PUBLICATIONS.

FROM THE

THEOLOGICAL MISCELLANY.

A LETTER TO A FRIEND IN TROUBLE.

My dear Madam,

THE letter we received yesterday from Mr. ****, has given us some painful feelings for you both. He says, you are lower in your spirits than usual. By this time, I hope, the Lord hath raised your spirits again: I wonder not that they sometimes droop. Your part is trying and solitary, affording many handles, which the enemy, if permitted, knows how to take hold of. The pressure of your troubles is further aggravated by their long continuance. It is one thing to stand tolerably in a skirmish, when it is but a brush and away; like a hasty shower in a summer's day, which presently leaves us in full possession of the sun again: it is quite a different thing to endure patiently, when a trial lasts, not for days or months, but from year to year, when expectation seems to fail, and all our scouts return to tell us, there is no perceptible abatement of the waters.

But is this the way to raise your spirits? Instead of giving you sal-volatile as I designed, I had almost mistaken the vial. Let us try again. Ay, this is it. Read the inscription, "As sorrowful, yet always rejoicing."

No wonder that we are often sorrowing in such a world as this; but to be always rejoicing, though in the midst of tribulation, this may seem strange, but it is no more strange than true. When I want witness to this truth in open court, I may confidently subpœna you to confirm it.

They who would always rejoice, must derive their joy from a source which is invariably the same; in other words, from Jesus. Oh that name! what a person, what an office, what a love, what a life, what a death, does it recall to our minds! Come, madam, let us leave *our* troubles to themselves for a while, and let us walk to Golgotha, and there take a view of *his*. We stop, as we are going, at Gethsemane, for it is not a step out of the road. There he lies, bleeding though not wounded, or if wounded, it is by an invisible, an almighty hand. Now I begin to see what sin has done. Now let me bring my sorrows, and compare, measure, and weigh them, against the sorrows of my Saviour! Foolish attempt! to weigh a mote against a mountain, against the universe! Thus far we have attained already, and aim to say,

> Now let our pains be all forgot,
> Our hearts no more repine!
> Our sufferings are not worth a thought,
> When, Lord, compar'd with thine.

We are still more confirmed at our next station. Now we are at the foot of the cross. Behold the Man! attend to his groans; contemplate his wounds. Now let us sit down here a while and weep for our crosses, if we can. For our crosses! Nay, rather let us weep for our sins, which brought the Son of God into such

distress. Agreed. I feel that we, not He, deserved to be crucified, and to be utterly forsaken. But this is not all: his death not only shows our desert, but seals our pardon. For a fuller proof, let us take another station Now we are at his tomb. But the stone is rolled away. He is not here. He is risen. The debt is paid, and the surety discharged. Not here! where then is He? Look up! Methinks the clouds part, and glory breaks through—Behold a throne! What a transition! He who hung upon the cross, is seated upon the throne! Hark! he speaks! May every word sink deep into your heart and mine! He says, "I know your sor-"rows, yea, I appoint them; they are tokens of my love; 'it is thus I call you to the honour of following me. "See a place prepared for you near to myself! Fear "none of these things: be thou faithful unto death, and "I will give thee a crown of life." It is enough, Lord. Now then let us compute, let us calculate again. These scales are the balances of the sanctuary. Let us put in our trials and griefs on one side. What an alteration! I thought them lately very heavy: now I find them light; the scale hardly turns with them. But how shall we manage to put in the weight on the other side? It is heavy indeed: an exceeding, eternal weight of glory. It is beyond my grasp and power. No matter. Comparison is needless. I see with the glance of an eye, there is no proportion. I am content. I am satisfied. I am ashamed. Have I been so long mourning, and is this all the cause? Well, if the flesh will grieve, it shall grieve by itself. The Spirit, the Lord enabling me, shall rejoice, yea, it does. From this moment I wipe away my tears and forbid them to flow; or, if I must weep, they shall be tears of gratitude, love, and joy! The bitter is sweet; the medicine is food. But the

cloud closes. I can no longer see what I lately saw. However, *I have seen it*. I know it is there. He ever liveth full of compassion and care, to plead for me above, to manage for me below. He is mine, and I am his; therefore all is well.

I hope this little walk will do us both good. We have seen wonderful things to-day! Wonderful in themselves, and wonderful in their efficacy to compose our spirits, and to make us willing to suffer on. Blessed be God for his unspeakable gift!

Having written thus far, I made a digression to the Jews' synagogue. Though born and bred in London, I was never there before. On my return I may say, Blessed be God not only for the gift of his Son, but for the gift of his Spirit! What a gross darkness overwhelms that unhappy people! With the holy Scriptures in their hands, how utterly are they ignorant of their true meaning! And what multitudes of professed Christians, who can pity or smile at their superstitions, are equally though differently mistaken! Hence we have another argument for thankful submission. Supposing our life could have passed without a single trial, yet if we had lived and died ignorant of God and of ourselves, our happiness, preferable to that of the most afflicted, would have been but like the poor marks of distinction paid to a state-criminal of rank who is attended to the place of execution with a parade not allowed to the vulgar, but must undergo the same punishment when he comes thither. How trivial is such a pre-eminence! What do all past pleasures and advantages now avail the worldling who died this morning? What is the believer, who died this morning, the worse now for the trials which he met with in his path to glory? Quite the reverse; he now sees that they were directed and

adjusted to promote and secure his progress, and to shield him from still greater evils, to which he was otherwise exposed. Let us abide by the conclusion, which our judgment assures us he now makes. It will appear as plain and self-evident to us likewise, when we shall be called to take possession of our lot in the inheritance of the saints in light.

If you have lately been in conflict with the enemy, I hope this will find you praising the Lord for a new victory.—If under bodily indisposition, I hope his gracious hands have already brought you health and cure, accompanied with a further discovery of the abundance of peace and truth.

I am, Madam,

Your affectionate,

OMICRON.

THOUGHTS ON THE GOVERNMENT OF THE TONGUE.

THERE is perhaps no one test or proof of the reality of a work of grace upon the heart, more simple, clear, and infallible, than the general tenour of our language and conversation; for our Lord's aphorism is of certain and universal application, that "out of the abundance "of the heart the mouth speaketh." To the same purpose the apostle James proposes to all, who make profession of the Gospel, a searching criterion of their sincerity, when he says, "If any man among you seem to "be religious, and bridleth not his tongue, but de-"ceiveth his own heart, this man's religion is vain." This passage should not be thought a hard saying, for it stands in the Bible; but, because it stands in the Bible,

and forms a part of the rule by which the characters and states of all men will be finally determined, there is reason to fear that it will be found a hard saying at last, by too many who name the name of Christ. A few thoughts upon this important subject can never be unseasonable.

It is not the restraint of the heart, the apostle requires. He knew, that though it be our duty to watch against the first rising motions of evil within, and to be humbled for them, it is not in our power wholly to prevent them; but he supposes that the grace of God in a true believer will check the evils of the heart, and prevent them from breaking out by the tongue.

Nor is the restraint of the tongue to be taken so strictly, as if a believer was never liable to speak unadvisedly. Job and Jeremiah cursed the day of their birth; and Peter not only denied his Lord, but denied him with oaths and execrations. I allow it possible that the best of men, in an unguarded hour, and through the pressure of some sudden and violent temptation or provocation, may occasionally act or speak unsuitably to their habitual character. But I think the apostle must mean thus much at least, that when grace is in the heart, it will so regulate and control the tongue, that it shall not customarily offend; and that without some evidence of such a regulation, we are not bound to acknowledge any man to be a Christian, however splendid his profession may be in other respects. Nay, I think we may further say of this *test*, what the magicians of Egypt acknowledged upon another occasion, "this is the finger of God!" This is, perhaps, the only outward mark of a believer, which the hypocrite cannot imitate. In many things he may seem to be religious; in some, perhaps, he may appear to go beyond the real

Christian; but because his heart is naught, he cannot bridle his tongue.

The man who seems, and who desires to be thought religious, may have many qualifications to support his claim, which may be valuable and commendable in themselves, and yet are of no avail to the possessor, if he bridleth not his tongue. He may have much religious knowledge, I mean of such knowledge as may be acquired in the use of ordinary means. He may have a warm zeal, and may contend earnestly, (in his way,) for the faith once delivered to the saints. He may be able to talk well on spiritual subjects, to pray with freedom and fervency; yea, he may be a preacher, and acquit himself to the satisfaction of sincere Christians: or, he may be a fair trader, a good neighbour, a kind master, an affectionate husband or parent, be free from gross vices, and attend constantly upon the ordinances. Will not such a man seem to himself, and probably be esteemed by others, to be religious? yet if, with all these good properties, he does not bridle his tongue, he may be said to want the one thing needful. He deceiveth his own heart; his religion is vain.

But what are we to understand by bridling the tongue? The expression, I think, will be sufficiently explained by considering how the grace of God will necessarily influence and govern the tongues of those who partake of it, in what they say when they are led to speak of God, of themselves, and of or to their fellow-creatures. Having seen a glimpse of the holiness and majesty, the glory and the grace, of the great God with whom they have to do, their hearts are impressed with reverence, and therefore there is a sobriety and decorum in their language. They cannot speak lightly of him, or of his ways. One would suppose

that no person, who even but seems to be religious, can directly and expressly profane his name. But there is a careless manner of speaking of the great God, which is very disgusting and very suspicious. So likewise the hearts of believers teach their mouths to speak honourably of God under all their afflictions and crosses, acknowledging the wisdom and the mercy of his dispensations; and if an impatient word escapes them, it grieves and humbles them, as quite unbecoming their situation as his creatures, and especially as sinful creatures, who have always reason to acknowledge, that it is of the Lord's mercy they are not wholly consumed.

When they speak of themselves, their tongues are bridled, and restrained from boasting. They speak as becomes poor unworthy creatures, because they feel themselves to be such. In what they say, either of their comforts or of their sorrows, sincerity dictates a simplicity which cannot be easily counterfeited; while they, whose tongues are not thus bridled, often betray themselves by an affectation and want of savour, even when they are lamenting their sinfulness, and the vileness of their hearts.

In what they say of or to others, the tongues of believers are bridled by a heart-felt regard to truth, love, and purity. It is grievous to see how nearly and readily some professors of religion will venture upon the borders of a lie; either to defend their own conduct, to avoid some inconvenience to procure a supposed advantage, or sometimes merely to embellish a story. Admitting the possibility of a sincere person being surprised into the declaration of an untruth, yet where instances of this kind are frequent, I hardly know a fouler blot in profession, or which can give a

more just warrant to fear that such professors know nothing aright either of God or themselves. The Lord is a God of truth; and he teaches his servants to hate and abhor lying, and to speak the truth from their hearts. I may add likewise, with regard to promises and bargains, that though the law of the land requires, on many occasions, oaths and bonds to secure their performance, that person, whose word may not be safely depended upon without either bond or oath, scarcely deserves the name of a Christian.

Where grace is in the heart, the tongue will be likewise bridled by the law of love. If we love our neighbour, can we lightly report evil of him, magnify his failings, or use provoking or insulting language? Love thinketh no evil, but beareth, hopeth, and endureth; and acts by the golden rule, to do unto others as we would they should do unto us. They who are under this influence will be gentle and compassionate, disposed to make the most favourable allowances, and of course their tongues will be restrained from the language of malevolence, harsh censure, and slander, though it be familiar to us as our mother tongue, till we are made partakers of the grace of God.

The tongue is also bridled by a regard to purity. Agreeably to the precepts, "Let no corrupt communi-"cation proceed out of your mouth; neither filthiness, "nor foolish talking, nor jesting, which are not conve-"nient," Eph. iv. 26. v. 4. Grace has taught believers to hate these things; how then can their tongues speak of them? There are professors, indeed, who can suit their language to their company. When with the people of God, they can talk very seriously; and, at other times, be well pleased to join in vain, frothy, and evil conversation. But this double-mindedness is of

itself sufficient to discredit all their pretences to a religious character.

Upon the whole, though perfection is not to be expected, though true believers may, on some occasions, speak rashly, and have great cause for humiliation, watchfulness, and prayer, with respect to the government of their tongues; yet I think the Scripture, and particularly the apostle James in the passage I have mentioned, authorizes this conclusion, That if the tongue is frequently without a bridle; if it may be observed, that a person often speaks lightly of God and of divine things, proudly of himself, harshly of his fellow-creatures; if it can be affirmed with truth, that he is a liar, a tale-bearer, a railer, a flatterer, or a jester;—then, whatever other good qualities he may seem to possess, his speech bewrayeth him: he deceiveth himself, his religion is vain. Let us think of these things, and entreat the Lord to cast the salt of his grace into the fountain of our hearts, that the streams of our conversation may be wholesome!

OMICRON.

PLINY TO THE EMPEROR TRAJAN.

IT is a rule, Sir, which I inviolably observe, to refer myself to you in all my doubts; for who is more capable of removing my scruples, or informing my ignorance? Having never been present at any trials concerning those who profess Christianity, I am unacquainted not only with the nature of their crimes, or the measure of their punishment, but how far it is

proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to the ages of the guilty, or no distinction is to be observed between the young and the adult; a latter repentance entitles them to a pardon; or if a man has been once a Christian, it avails nothing to desist from his error; whether the profession of Christianity, unattended with any criminal act, or only the crimes themselves, inherent in the profession, are punishable: in all these points I am greatly doubtful. In the mean while, the method I have observed towards those who have been brought before me as Christians, is this: I interrogated them whether they were Christians? if they confessed, I repeated the question twice again, adding threats at the same time; when, if they still persevered, I ordered them to be immediately punished; for I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me, possessed with the same infatuation; but, being citizens of Rome, I directed them to be carried thither. But this crime spreading, (as is usually the case,) while it was actually under prosecution, several instances of the same nature occurred. An information was presented to me, without any name subscribed, containing a charge against several persons, who, upon examination, denied they were Christians, or had ever been so. They repeated after me an invocation to the gods; and offered religious rites, with wine and frankincense, before your statue, (which for the purpose I had ordered to be brought, together with those of the gods,) and even reviled the name of Christ; whereas there is no forcing, it is said, those who are REALLY Christians, into a compliance with any of these articles.

I thought proper, therefore, to discharge them. Some among those who were accused by a witness in person at first confessed themselves Christians, but immediately after denied it; whilst the rest owned indeed that they had been of that number formerly, but had now, (some above three, others more, and a few above twenty years ago,) forsaken the error. They all worshipped your statue, and the images of the gods, throwing out imprecations at the same time against the name of Christ. They affirmed, the whole of their guilt, or their error, was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ, as to some God; binding themselves by a solemn oath, not for the purposes of any wicked design, but, never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust, when they should be called upon to deliver it up; after which it was their custom to separate, and then re-assemble, to eat in common a harmless meal. From this custom, however, they desisted, after the publication of my edict, by which, according to your orders, I forbade the meeting of any assemblies. After receiving this account, I judged it so much the more necessary to endeavour to extort the real truth, by putting two female slaves to the torture, who were said to administer in their religious functions; but I could discover nothing more than an absurd and an excessive superstition. I thought proper, therefore, to adjourn all further proceedings in this affair, in order to consult with you: for it appears to be a matter highly deserving your consideration; more especially, as great numbers must be involved in the danger of these prosecutions, this inquiry having already extended, and being still likely to extend, to persons of all ranks and ages, and even of both

sexes. For this contagious superstition is not confined to the cities only, but has spread its infection among the country villages: nevertheless it still seems possible to remedy this evil, and restrain its progress. The temples, at least, which were almost deserted, begin now to be frequented; and the sacred solemnities, after a long intermission, are again revived; while there is a general demand for the victims, which for some time past have met with but few purchasers. From hence it is easy to imagine, what numbers might be reclaimed from this error, if a pardon were granted to those who shall repent.

REMARKS.

Several remarks easily offer from a perusal of this valuable monument of ecclesiastical antiquity, which I consider as affording us one of the most authentic testimonials of the natural tendency of genuine Christianity, and likewise a striking display of the unreasonableness and malignancy of the spirit by which it was then opposed, and by which it always will be opposed, (so far as the providence of God and the circumstances of the times will permit it to act,) while the state of the world and of human nature continue as they are.

I. It appears, that the number of those who professed the Christian name, when Pliny was proconsul of Pontus and Bithynia, and particularly within the extent of his government, was very great; so great that the heathen temples had been almost left desolate, and their sacrifices sunk into neglect. Pliny thought that such a general defection from the old religion rendered severities justifiable, and even necessary: yet, on the

other hand, being a person of humanity, he was shocked and grieved when he reflected on the multitudes who were affected by such prosecutions, without distinction of rank, or age, or sex. Considering the many disadvantages to which the Christians had been exposed, especially under the reigns of Nero and Domitian, their great increase at the time of Pliny's writing, (which, at the latest, could be but a few years after the commencement of the second century,) evidently proved, that the propagation and maintenance of the Gospel is no way dependent upon the rank, titles, or acquired abilities of those who profess it: for, numerous as the Christians were, they were of so little note and esteem in the world, that Pliny, who was a scholar, a philosopher, and a gentleman, a curious inquirer into every thing that was thought worthy of being known, was wholly unacquainted with the Christians, till his office obliged him to procure some information concerning them. He had an extensive acquaintance in Rome, having been many years in public life, and the Christians were very numerous there; but he appears only to have known that there was such a people; and that they were a deluded and contemptible people, who deserved all that they suffered, for their obstinacy. The very name of Christian was then odious and reproachful; and when in succeeding ages it became general and fashionable, other disgraceful epithets were substituted to stigmatize the faithful servants of God, and to point them out to the scorn or rage of the world.

II. Multitudes, who had been willing to be thought Christians in a time of peace, renounced their profession when they could no longer maintain it without the hazard of their lives. The terms of safety were, to invo-

cate the gods, to offer wine and incense to the statue of the emperor, and to blaspheme Christ, which Pliny was rightly informed, no true Christian could be prevailed on to comply with : yet, in fact, when the persecution was sharp, so many yielded, that the cause seemed visibly to decline. The temples, which had been almost forsaken, were again frequented, the solemnities revived, and the demand for victims greatly increased. It is plain, therefore, that there were, even in those primitive times, many superficial Christians, destitute of that faith and love which are necessary to perseverance in the face of dangers and death. Of course it is no new thing for men to desert the profession of the truth, to which they have formerly appeared to be attached ; through the fear of man, or the love of the world. These are the stony-ground hearers ; and our Lord has assured us, that such would be found wherever his Gospel should be preached. But there were others, who, having experienced this Gospel to be the power of God unto salvation, were faithful witnesses, and could neither be intimidated nor flattered into a compliance with evil. It is the same at this day : for though we are mercifully exempted from the terror of penal laws, yet the temptations arising from worldly interest, and the prevalence and force of evil customs, will sooner or later be too hard for all professors who have not received that faith which is of the operation of God, which, by communicating a sense of the constraining love of Christ, is alone able to purify the heart from selfish and sinful principles, and to overcome the world with all its allurements and threatenings.

III. We have, in this epistle, an honourable testimony to the conduct and practice of the Christians in

Pliny's time. Though the information of enemies and apostates was admitted, and even sought for, and those who were inclined to speak in their favour were put to the torture, we see, that in the declaration of a heathen nothing is laid to their charge which was in any degree deserving of just blame. Though their meetings were accounted an offence against the state, they are acquitted of any criminal transactions. On the contrary, it is said, that they bound themselves by the strictest obligations against the commission of immorality, and to the faithful discharge of relative duties. An engagement of this kind, amongst any other people, Pliny would have approved and admired. But the nature of their religious worship, which he censures as a dangerous and immoderate superstition, he thought sufficiently criminal in itself, notwithstanding its influence upon their conduct was confessedly commendable. To such inconsistences are the wisest men reduced, who discover the least degree of candour in their opposition to the people of Christ. While they ignorantly condemn their principles, they are compelled to bear witness in favour of their general deportment, which is formed upon those principles, and which, experience shows, no other principles can uniformly produce. It is true, the Christians were often indiscriminately charged with the greatest immoralities, but not by persons of reputation and judgment, like Pliny, who were careful to inquire into the truth of what they related. At present, we who know what foul aspersions are propagated against the despised professors of the Gospel, do not think it necessary to attempt a formal refutation of them; because as we fear the authors of such slanders are incorrigible, so we are persuaded with re-

gard to others, that there are very few persons, (however they may mistake our sentiments,) so ignorant or credulous, as seriously to think them worthy of credit.

IV. The object of divine worship, in their assemblies, was the Lord Jesus Christ. On a stated day, that is, on the day which upon this account has, from the apostles' time, been styled the Lord's day, they met early in the morning to sing hymns to his praise: not in commemoration of a mortal benefactor or lawgiver, but as to God, acknowledging, by this practice, their firm persuasion of that great mystery of godliness, God manifest in the flesh, and that God was in Christ reconciling the world unto himself. That they met before it was light, was most probably to avoid the notice and fury of their persecutors. The enemies of Christ may put those who know and love him to many difficulties and inconveniences; but they cannot wholly prevent them from assembling in his name, unless they confine them in prisons or chains. The reason is, they honour him as God, and are assured that he is present where two or three are met in his name, at all times and in all places. Their dependence for support, direction, and deliverance, is entirely upon him; and when they worship him according to his will, he manifests himself unto them as he does not unto the world. This they believe, experience, and profess: and the hardships they will submit to, rather than be deprived of such opportunities, is a proof that they are not disappointed in their expectations from him; especially if it be considered, that there have been few ages in which a succession of his people have not been pressed with the like trials for adhering to him. But no power or policy could ever effectually prevent associations to honour and serve him, amongst those who

were fully persuaded that he is their God and their Saviour. Bishop Bonner, (in queen Mary's reign,) who was better versed in the arts of persecution than in the history of the church, mistook these Christians, whom Pliny describes, for heretics, and charged Philpot with being altogether like them; a charge which the good man received as a great, though an undesigned honour.

V. The severity with which the persecution was carried on under Trajan, appears from the doubt proposed by Pliny, whether he was at liberty to make any allowance in particular cases, or must punish all alike who were guilty of bearing the Christian name, without paying the least regard to sex, age, rank, or circumstance. Though desirous to show lenity, he did not think himself authorized to reject the most invidious or private accusations; nor even to accept of a recantation, without the emperor's express warrant. It is plain that he considered the mitigations he proposed, as a deviation from the ordinary course of proceeding against them. History scarcely affords an instance of such undistinguishing rage exerted against any people, upon any occasion, except against those who have been punished for righteousness' sake, though they indeed have often been exposed to similar treatment both from heathens and professed Christians. In cases of sedition, or even rebellion against civil government, though many perhaps suffer, the greater number usually obtain mercy. The devouring sword of war seldom preys upon the defenceless, upon tender youth, or hoary age, or women. Some bounds are set by the feelings of humanity to the carnage of a field of battle: but when the native enmity of the heart, against those of whom the world is not worthy, is permitted to act

without restraint, it acknowledges no distinctions, it feels no compassion, but like the insatiable fire, consumes whatever it can reach. If there be some exceptions, a few persons of gentle natural dispositions, who are unwilling to shed blood, and rather express their dislike by a contemptuous pity,—this is chiefly to be ascribed to the power of God over the heart of man; and he sometimes makes use of these to check the violence of the others. Such a one was Pliny; he had no esteem for the Christians, he despised them as deluded enthusiasts, and he was angry with them for what he deemed their obstinacy: yet the greatness of their sufferings, and the number of the sufferers, gave him some concern, and made him interpose in their favour, so far as to prevent them from being industriously sought out, or punished without witnesses or proof.

VI. The chief or only crime of the Christians, in the judgment of Pliny, was, their steadiness in maintaining a cause which the emperor did not approve, and continuing their assemblies after they had been prohibited by his edict: for this audacity and presumption he supposed them deserving of the heaviest punishment, however blameless in other respects. It must be allowed, that, as the edicts of the Roman emperors had at that time the force of law, the profession of Christianity, when forbidden by those edicts, was illegal, and if the penalties they suffered were prescribed by the edict, and they were tried and condemned under the same forms as were usually observed in other criminal processes, they suffered according to law. Thus it appeared to Pliny; and though, in his private capacity, he might pity the offenders, yet, as a governor and a judge, he thought it his duty to give sentence according

to the rule prescribed to him At this distance of time, and while we keep in view that the persecutors were heathens, we can readily plead in behalf of the Christians. The obstinacy they were charged with, was no other than a commendable regard to the superior authority of God. In all things not inconsistent with their duty to their supreme Lord, they were peaceable and obedient subjects to the emperor; but, to countenance the worship of idols, to burn incense to the statue of a man, to abjure the name of Jesus who had redeemed them from hell, or wilfully to neglect his institutions; these things they could not do without sin, and therefore they chose to suffer. We approve their determination, and admire their constancy. But a question naturally arises upon this subject, namely, Whether God be the Lord of the conscience under a heathen government only? or whether any man, or set of men, who own the Christian name, can have a better right than Trajan had, to compel men to act contrary to the light of their minds, or to punish them for a refusal? As true Christians have always, by the influence of his grace, extorted from the more sober part of their adversaries, a confession in favour of their moral and peaceable conduct, they have been usually proceeded against upon the principle which influenced Pliny: not so much for the singularity of their religious tenets and usages, which are pretended to be so weak and absurd as to excite contempt rather than anger; but for their pertinacity in persisting to maintain them contrary to the laws and injunctions which have been contrived for their suppression. There have been men, in most ages of the church, whose ambition and thirst of power have been gratified by thus tyrannizing over the consciences of their fellow-creatures, or, (if they could not

prevail over conscience,) over their liberty, fortunes, and lives; and they have, by flattery or misrepresentation, had but too much success in engaging the authority of princes to support their designs. How many instances might we quote, from the history of kings and rulers, who in other respects have sought the welfare of their people, who yet being misled to esteem it a branch of their prerogative, to dictate in what manner God shall be worshipped, and what points shall be received as articles of faith, have crowded the annals of their reigns with misery, and have often themselves largely shared in the calamities which their ill-judged measures have brought upon their subjects! A uniformity of modes in religion has been enforced, as though it were the most desirable object of government; though it may be proved, that to prescribe, under the severest penalties, a uniformity of complexion or stature, would hardly be more unreasonable in itself, or more injurious to the peace and rights of society. Sometimes the servants of God have been traduced as persons disaffected to government, because they cannot adopt or approve such institutions as are directly subversive of the faith and obedience they owe to their Lord: thus the prophet was charged by Amaziah, the high-priest of Bethel, Amos vii. 10. At other times, new laws have been enacted, purposely to ensnare or distress them. Thus when the enemies of Daniel were convinced that they could find no occasion against him, except concerning the law of his God, by flattering the pride of Darius they obtained a decree, which, according to their expectation, gave him up into their power as a criminal against the state. May we be duly thankful to God, and to the government under which we live, for the valuable privilege of religious liberty, and that

we can worship him according to the light of our consciences, and assemble together in his name where and when we please, none being permitted to make us afraid!

OMICRON.

LETTER TO A YOUNG MINISTER,

On Preaching the Gospel with the Power and Demonstration of the Spirit.

Dear Sir,

I CONGRATULATE you on your ordination. The Lord has now, by his providence, opened to you a door into his vineyard, and has called you to a scene of service, in which I hope the abilities he has given you will be faithfully employed, and your desire of usefulness will be abundantly gratified. You now bear the high and honourable title of a minister of the Gospel: I call it high and honourable, because I am sure they who truly deserve it, will find it to be so at last; though at present perhaps they may meet with much opposition and contempt, for the sake of him whose they are, and whom they serve.

I wish you, upon your entrance into the ministry, to have a formed and determinate idea, what the phrase *preaching the Gospel* properly signifies. The Gospel is the power of God unto salvation; and this Gospel is preached when it is accompanied with some due degree of that demonstration and power from on high, which is necessary to bring it home to the hearts and consciences of the hearers. Thus the apostle Peter informs us, "that it was preached in the beginning with "the Holy Ghost sent down from heaven;" and Paul reminds the Thessalonians, "that they had received it, "not in word only, but also in power, and in the Holy

Ghost, and in much assurance." From these passages, I think we may warrantably conclude, that merely to *declare* the truth of the Gospel, is not to *preach* it. The knowledge of it as a system may be acquired, and of course recited by those who have no portion or tincture of that inward conviction of its important certainty, which is necessary to impress a correspondent conviction upon others. Though the Lord himself be the only effectual teacher, and that change of disposition which is frequently produced by the preaching of the Gospel, must be ascribed wholly to his agency; yet in the means he has instituted, and by which he has ordinarily pleased to work, we may observe a suitableness to the nature of man, considered as a rational intelligent creature, whose inward feelings are excited by external causes, in a manner agreeable to the general laws of his constitution in the present state. I may particularly notice on this subject, the wonderful and well known effects of what we call *sympathy*, by which we often see the emotions of anger, pity, terror, and the like, with which one person is affected, when strongly expressed by his words or actions, suddenly and almost irresistibly awaken similar sensations in those who observe him. Many of the great truths of the Scripture may be represented by a man of a warm and lively imagination, in such a manner as considerably to affect the imaginations and natural passions of an audience, even though he should not himself believe a word of the subject. This would be an effect of no higher kind, than is produced upon the stage. The exertions of a skilful actor first drawn forth by the sight of the spectators and a desire to please them, act upon them reciprocally, and give him an ascendency over their feelings. When his attention seems to be fixed, when he

appears to enter into the distresses of the character which he represents, he fixes their attention likewise, they also are distressed ; and while he weeps or trembles, they weep or tremble with him, and though at the same time both he and they are very sensible that the whole representation is a fiction, and consequently when the play is finished, the emotions cease. This is all very natural, and may easily be accounted for. It is not so easy to account for the presumption of those preachers, who expect, (if they can indeed expect it,) merely by declaiming on Gospel subjects, to raise in their hearers those spiritual perceptions of humiliation, desire, love, joy, and peace, of which they have no impression on their own hearts. I premise, therefore, that there is one species of popularity which I hope will rather be the object of your dread, than of your ambition. It is a poor affair to be a stage-player in divinity, to be able to hold a congregation by the ears, by furnishing them with an hour's amusement, if this be all. But the man who is what he professes to be, who knows what he speaks of, in whom the truth dwells and lives, who has not received the Gospel from books, or by hearers only, but in the school of the great Teacher, acquires a discernment, a taste, a tenderness, and a humility, which secure to him the approbation of the judicious, qualify him for the consolation of the distressed, and even so far open his way to the hearts of the prejudiced, that if they refuse to be persuaded, they are often convicted in their own consciences, and forced to feel that God is with the preacher. When Philip preached, the Eunuch rejoiced ; when Paul preached, Felix trembled. The power of the truth was equally evident in both cases, though the effects were different. One criterion of the Gospel ministry,

when rightly dispensed is, that it enters the recesses of the heart. The hearer is amazed to find that the preacher, who perhaps never saw him before, describes him to himself, as though he had lived long in the same house with him, and was acquainted with his conduct, his conversation, and even with his secret thoughts, 1 Cor. xiv. 24, 25. Thus a single sentence frequently awakens a long train of recollection, removes scruples, satisfies doubts, and leads to the happiest consequences, and what we read of Nathanael and the woman of Samaria, is still exemplified in the conversion of many; while others, who wilfully resist the evidence and turn from the light, which forces itself upon their minds, are left without excuse. If, therefore, you wish to preach the Gospel with power, pray for a simple, humble spirit, that you may have no allowed end in view, but to proclaim the glory of the Lord whom you profess to serve, to do his will, and for his sake to be useful to the souls of men. Study the word of God, and the workings of your own heart, and avoid all those connexions, communications, and pursuits, which, experience will tell you, have a tendency to damp the energy, or to blunt the sensibility of your spirit. Thus shall you come forth as a scribe, well instructed in the mysteries of the kingdom, a workman that needeth not to be ashamed, approved of God, acceptable to men, rightly dividing the word of truth. Thus your trumpet shall not give an uncertain sound, nor shall you appear like a cloud without water, to raise and disappoint the expectations of your hearers. A just confidence of the truths you speak, a sense of the importance of your message, a love to precious souls, and a perception of the divine presence, will give your discourses a solidity, a seriousness, a weight, which will impress a

sympathetic feeling upon your hearers, and they will attend, as to one who speaks with spirit, demonstration, and power.

Allow me, before I conclude, to caution you against some too prevalent mistakes upon this subject. There are methods sometimes used to fix the attention of an audience, it is hoped, with a design to their benefit, which are very different from preaching with power, and seldom produce any lasting effect upon a sensible hearer, but an unfavourable idea of the preacher.

Beware of affecting the orator. I do not adviseyou to pay no regard to a just and proper elocution; it deserves your attention, and many a good sermon loses much of the effect it might otherwise produce, by an awkward and uncouth delivery. But let your elocution be natural. Despise the little arts by which men of little minds endeavour to set themselves off; they will blast your success, and expose you to contempt. The grand principle of Gospel oratory is simplicity. Affectation is displeasing in all persons, but in none is it so highly disgusting as in a preacher. A studied attitude, a measured motion, a nice attention to cadences and pauses, a mimicry of theatrical action, may be passable in the recital of a school declamation, but is hateful in the pulpit. Men never do, never can, speak thus, when they speak from the emotion of their hearts. How is it possible then for a man who professes to speak for God, who addresses himself to immortal souls, who discourses upon the most important subjects, the love of Christ, the joys of heaven, or the terrors of the Lord; how is it possible for this man to find leisure or disposition for such pompous trifling, if he really understands and believes what he says? The truly pious will weep for his ill-timed vanity. And if

any seem pleased, it is chiefly because this manner of preaching seldom disturbs the conscience, for it cannot be expected that God will vouchsafe the testimony of his Spirit, even to his own truths, when the poor worm who delivers them, is visibly more solicitous for the character of an eloquent speaker, than for the success of his message.

Sometimes *vociferation* seems to be considered as a mark of powerful preaching. But I believe a sermon that is loud and noisy from beginning to end, seldom produces much good effect. Here again, my friend, if you are happily possessed of simplicity, it will be a good guide. It will help you to adjust your voice to the size of the place or congregation, and then to the variations of your subject. When the explanation of the text and the application of the sermon are both in the same boisterous tone, I am led to consider it rather as a proof of the want of power than otherwise. It seems impossible for a preacher to be equally affected in every part of his discourse, and therefore, if he appears to be so, his exertion, in some parts at least, must be constrained and artificial, and this thought will often bring a suspicion upon the whole. Especially if his voice be as vehement in prayer as in preaching. We doubt not but if he were with the king, a certain composure and modesty of air, would indicate that he considered whom he was speaking to; and they who speak to God, would certainly give tokens of an awe upon their spirits, if they really felt it; very loud speaking is far from being a token of such a frame. At the best, very loud preaching is the effect of a bad habit; and, though it may be practised by good men and good preachers, I am persuaded it is neither sign nor cause of the word being received with power by the hearers.

People are seldom, if ever, stunned into the love of the truth.

There is another strain of preaching which, though it wears the garb of zeal, is seldom a proof of any power but the power of self. I mean angry and scolding preaching. The Gospel is a benevolent scheme, and whoever speaks in the power of it, will assuredly speak in love. In the most faithful rebukes of sin, in the most solemn declarations of God's displeasure against it, a preacher may give evidence of a disposition of good-will and compassion to sinners, and assuredly will, if he speaks under the influence of the power of truth. If we can indulge invective and bitterness in the pulpit, we know not what spirit we are of; we are but gratifying our own evil tempers, under the pretence of a concern for the cause of God and truth. A preacher of this character, instead of resembling a priest bearing in his censer hallowed fire taken from God's altar, may be compared to the madman described in the Proverbs, who scattereth at random firebrands, and arrows, and death, and saith, Am not I in sport? Such persons may applaud their own faithfulness and courage, and think it a great attainment that they can so easily and constantly set their congregation at defiance; but they must not expect to be useful, so long as it remains a truth, that the wrath of man worketh not the righteousness of God.

But the limits of a letter constrain me to stop here, only adding my prayers and best wishes for your comfort and success.

I am your sincere friend,

OMICRON.

QUESTION.

What are the most obvious Causes, Symptoms, and Effects of a Decline in the Spiritual Life.

BELIEVERS are by nature, dead in trespasses and sins, even as others; but, by faith in the Son of God, they are made partakers of a new and endless life.—They derive it from him; and he has said, "because I "live ye shall live also." But the life of this life, if I may so speak, its manifestation and exercise, is subject to great changes. A sick man is still alive, but he has lost the cheerfulness, activity, and vigour, which he possessed while he was in health. There are many persons, who, if they be, as we would hope, really alive to God, are at least sick, languid, and in a declining state. May the great Physician restore them! It is sometimes said, that the knowledge of a disease amounts to half a remedy; which will hold thus far in the present case, that unless we are sensible of our disorder and our danger, we shall not be heartily solicitous for a recovery.

The causes and symptoms, or effects of such a decline, are very numerous, nor is it always easy to distinguish them, for they have reciprocal influence to strengthen each other. What may be assigned as the cause, in many cases, is likewise a proof that the plague is already begun; and the effects may be considered as so many causes, which render the malady more confirmed, and more dangerous.

Among the many general causes, we may assign a principal place to error. I do not include every mis-

take or erroneous sentiment, which may be adopted or retained; but there are some errors which, for the suddenness and violence of their operation, may be compared to poison. Thus the Galatians, by listening to false teachers, were seduced from the simplicity of the Gospel; the consequence was, that they quickly lost the blessedness they had once spoken of.* Poison is seldom taken in the gross; but, if mingled with food, the mischief is not suspected until it is discovered by the effect. Thus they who are unhappily employed in poisoning souls, generally make use of some important and salutary truth, as a vehicle by which they convey their malignant drug into the minds of the unweary. Perhaps they speak well of the person and atonement of Christ, or they exalt the riches and freedom of divine grace, while under the veil of these fair pretences, they insinuate prejudices against the nature or necessity of that holiness, without which no man shall see the Lord. Others speak strongly in general terms in favour of personal holiness, but their aim is to withdraw the heart from a dependence upon the Saviour's blood, and the influences of his holy Spirit, without which the most studied exactness of conduct, differs no less from the holiness of the Gospel, than a picture or a statue, or a dead carcass, differs from a living man. Whoever is thus prevailed upon, in the great and essential points of Scriptural doctrine, to separate, in his judgment and experience, those things which God has joined together, is already infected with a disease in its own nature mortal, and his religion, unless the Lord mercifully interposes, will degenerate into either licentiousness or formality. We live in a day when too many are tossed to and fro, like ships without helm or pilot, by various winds of doctrine; and therefore they

who wish well to their own souls, cannot be too much upon their guard against that spirit of curiosity and adventure, which the apostle describes by the metaphor of having itching ears, a desire of hearing every novel and singular teacher, lest they imbibe errors before they are aware, and become a prey to the slight and craftiness of those who lie in wait to deceive.

Spiritual pride and self-complacence will likewise infallibly cause a declension in the divine life, though the mind may be preserved from the infection of doctrinal errors, and though the power of Gospel truth may for a time have been really experienced. If our attainments in knowledge and gifts, and even in grace, seduce us into a good opinion of ourselves, as if we were wise and good, we are already ensnared; in danger of falling every step we take; of mistaking the right path, and proceeding from bad to worse, without a power of correcting or even of discovering our deviations, unless and until the Lord mercifully interposes, by restoring us to a spirit of humility and dependence. For God, who giveth more grace to the humble, resisteth the proud; he beholds them with abhorrence, in pro portion to the degree in which they admire themselves. It is the invariable law of his kingdom, that every one who exalteth himself shall be abased. True Christians, through the remaining evil of their hearts, and the subtle temptations of their enemy, are liable, not only to the workings of that pride which is common to our fallen nature, but to a certain kind of pride, which, though the most absurd and intolerable of any, can only be found among those who make profession of the Gospel. We have nothing but what we have received, and therefore to be proud of titles, wealth, or any temporal advantages, by which the providence of God has

distinguished us, is sinful; but for those who confess themselves to be sinners, and therefore deserving of nothing but misery and wrath, to be proud of those peculiar blessings which are derived from the Gospel of his grace, is a wickedness of which even the fallen angels are not capable. The apostle Paul was so aware of his danger of being exalted above measure, through the abundant revelations and peculiar favours which the Lord had afforded him, that he says, "There *was* "*given* me a messenger of Satan to buffet me." He speaks of this sharp dispensation as an additional mercy, because he saw it was necessary, and designed to keep him humble and attentive to his own weakness. Ministers who are honoured with singular abilities and success, have great need of watchfulness and prayer on this account. The Lord seeth not as man seeth. Simple hearted hearers are apt to admire their favourite preacher, and almost to consider him as something more than man in the pulpit, taking it for granted that he is deeply affected himself with the truths which, with so much apparent liberty and power, he proposes to them; while, perhaps, the poor worm is secretly indulging self-applause, and pleasing himself with the numbers and attention of those who hang upon his words. Perhaps such thoughts will occasionally rise in the minds of the best ministers; but if they are allowed, if they become habitual, and enter strongly into the idea he forms of his own character; and if, while he professes to preach Christ Jesus the Lord, he is preaching himself, and seeking his own glory, he is guilty of high treason against the Majesty of him in whose name he speaks. And sooner or later, the effects of his presumption will be visible and noticed. Errors in judgment, gross misconduct, an abatement of zeal,

of gifts, of influence, are evils always to be dreaded, when spiritual pride has gained an ascendency, whether in public or in private life.

An inordinate desire and attachment to the things of the present world, may be assigned as a third prevailing cause of a religious declension. Unless this evil principle be mortified in its root, by the doctrine of the cross, it will in time prevail over the most splendid profession. That love of the world, which is inconsistent with the true love of God, manifests itself in two different ways, as men by temper and habit are differently disposed. The first is, covetousness or greediness of gain. This was the ruin of Judas, and probably the cause of the defection of Demas. By the honourable mention made of him in some of St. Paul's epistles, he seems to have had much of his confidence and esteem for a season. Yet at length his ruling passion prevailed, and the last account we have of him from the apostle, is, "Demas hath forsaken us, "having loved this present world." Again, there are persons not chargeable with the love of money for its own sake, for they rather squander than hoard it, who are equally under the power of a worldly spirit, and equally discover it, by an expensive taste in the articles of dress, furniture, and feasting, often unsuitable to their circumstances, and always to their profession.—It is not easy exactly to mark out the line of conduct in these respects, which becomes the different situations in which the providence of God has placed us: nor is it necessary, to those who are upright in heart. A simple desire of pleasing God, and adorning the Gospel, will preclude many cases of minute casuistry, which occupy little and trifling minds. Inclination will always direct and regulate our voluntary expenses.—

They who love the Lord, and whose spirits are lively in his service, will avoid both parsimony and profusion; but they will rather lean to the frugal side in what concerns themselves, that they may be better able to promote his cause, and to relieve the necessitous for his sake. Others, who can be content with a name to live, with the form of religion, will lay up all they can save to gratify their avarice, or lay out all they can spare to gratify their vanity or their appetites. The miser laments that in this declining day, many professors of the Gospel can hardly be distinguished, either at home or abroad, from the people of the world. The luxurious professor is concerned to see some persons, who would be deemed Christians, so penurious that, though known to be rich, they live below their rank, and can scarcely allow themselves the decent conveniences of life. And so far they are both right; but it would be better for both if each could be sensible of his own mistake. It is not easy to determine which of these evils is the greatest. Perhaps of the two, the miser is least accessible to conviction, and consequently the most difficult to be reclaimed; but a turn for parade and indulgence, if persisted in, will gradually lead to such compliances with the spirit and maxims of the world, as will certainly weaken, if not wholly suppress, the exercise of vital religion. In whatever degree the love of the world prevails, the health of the soul will proportionably decline.

Many other causes might be enumerated, but most of them may be reduced to the heads I have already mentioned. The practice of a single sin, or the omission of a single duty, if allowed against the light of conscience, and, if habitual, will be sufficient to keep the soul weak, unfruitful, and uncomfortable, and lay

it open to the impression of every surrounding temptation. Sometimes unfaithfulness to light already received, perverts the judgment, and then errors which seem to afford some countenance or plea for a sin which the heart will not give up, are readily embraced, to evade the remonstrances of conscience. At other times, errors, incautiously admitted, imperceptibly weaken the sense of duty, and by degrees spread their influences over the whole conduct. Faith and a good conscience are frequently mentioned together by the apostle, for they are inseparable; to part with one is to part with both. They who hold the mystery of faith in a pure conscience, shall be preserved in a thriving frame of spirit, they shall grow in grace, go on from strength to strength, shall walk honourably and comfortably. But so far as the doctrines or the rules of the Gospel are neglected, a wasting sickness will prey upon the vitals of religion, a sickness, in its nature mortal, and from which none recover, but those on whom God mercifully bestows the grace of repentance unto life.

The symptoms of such a sickness are very numerous and diversified, as tempers and situations vary. A few of those which are more generally apparent, and sure indications of a decline in religion, are the following.

Bodily sickness is usually attended with loss of appetite, inactivity, and restlessness; so the sickness of the soul deprives it of rest and peace, causes a dulness and indolence in the service of God, and an indisposition to the means of grace, to secret waiting upon God, and to the public ordinances. These appointments, so necessary to preserve spiritual health, are either gradually neglected and given up, or the attendance upon them dwindles into a mere formal round, without relish and without benefit. To the healthy man, plain

food is savoury, but the palate, when vitiated by sickness, becomes nice and fastidious, and hankers after varieties and delicacies, when the sincere milk of the Gospel, plain truth delivered in plain words, is no longer pleasing, but a person requires curious speculations, or the frothy eloquence of man's wisdom, to engage his attention, it is a bad sign. For these are suited to nourish, not the constitution, but the disease.

From slighting or trifling with those means which God has provided to satisfy the soul, the next step usually is, to seek relief from a compliance with the spirit, customs, and amusements of the world. And these compliances, when once allowed, will soon be defended; and they who cannot approve or imitate such conformity, will be represented as under the influence of a narrow, legal, or pharisaical spirit. The sick professor is in a delirium, which prevents him from feeling his disease, and he rather supposes the alteration in his conduct is owing to an increase of wisdom, light, and liberty. He considers the time when he was more strict and circumspect, as a time of ignorance; will smile at the recollection of what he now deems his childish scruples, and congratulates himself that he has happily outgrown them, and now finds that the services of God and the world are not so incompatible as he once thought them to be.

Yet while he thus relaxes the rule of his own conduct, he is a critically severe observer of the behaviour of others. He sharply censures the miscarriages, and even the mistakes of ministers and professors, if an occasion offers, and speaks of these things, not weeping as the apostle did, but with pleasure, and labours to persuade himself, that the strictness so much talked of, is either a cloak of hypocrisy, or the fruit of superstition,

and that because some do deviate from this acknowledged rule of duty, therefore at the bottom, and if they could be detected, they would be found to be nearly all alike. True Christians seldom meet with more uncandid misconstruction, or undeserved reproach, than from those who, having once been their companions, afterwards desert them.

When the disorder is at this height, it is truly dangerous, and indeed as to any human help, desperate. But power belongeth to God. May it please him to remember in mercy those who are near unto death, to restore them to their right minds, and to recover them to himself. Otherwise, "it had been better for them not "to have known the way of righteousness, than after "they have known it, to turn from the holy command-"ment delivered unto them."

OMICRON.

ON DREAMING.

Dear Madam,

I THANK you for your obliging letter, and would be thankful to the Lord, that you and all your family are well.

Surely never dog dreamed so opportunely and a-propos as your Chloe. I should be half angry with her, if I believed she knew your intentions of writing upon the subject, and wilfully dropt asleep in the very nick of time, out of mere spite to my hypothesis, and purposely to furnish you with the most plausible objection against it. I admit the probability of Chloe dreaming; nay, I

allow it to be possible she might dream of pursuing a hare; for though I suppose such an amusement never entered into the head of a dog of her breed when awake, yet as I find my own powers and capacities, when sleeping, much more enlarged and diversified than at other times, (so that I can then fill up the characters of a prime minister, or a general, or twenty other great offices, with no small propriety; for which, except when dreaming, I am more unfit than Chloe is to catch a hare,) her faculties may perhaps be equally heightened in her way, by foreign assistance, as I conceive my own to be. But you beg the question, if you determine that Chloe's dreams are produced by mere animal nature. Perhaps you think it impossible that invisible agents should stoop so low as to influence the imagination of a dog. I am not sufficiently acquainted with the laws and ranks of being, in that world, fully to remove the difficulty. But allow it possible for a moment, that there are several such agents, and then suppose that one of them to gratify a king of Prussia's ambition, causes him to dream that he has over-run Bohemia, desolated Austria, and laid Vienna in ashes; and that another should, on the same night, condescend to treat Chloe with the chase, and a hare at the end of it, do not you think the latter would be as well, and as honourably, employed as the former?

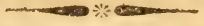
But as I have not time to write a long letter, I send you a book, in which you will find a scheme, not very unlike my own, illustrated and defended with much learning and ingenuity. I hope the Greek and Latin quotations will not discourage you from *reading* it. Your brother will tell you the meaning of them, if you have not made those languages a part of your acquisitions. I have some hope of making you a convert to

my sentiments; for though I own they are liable to objection, yet I think you must have surmounted greater difficulties, before you thought so favourably of the sympathetic attraction between the spirits of distant friends. Perhaps distance may be necessary to give scope to the force of the attraction; and therefore to object that this sympathy is not perceived between friends in the same house, or in the same room, may be nothing to the purpose.

I seldom fill up so much of a letter in a ludicrous way. I cannot call it a ludicrous subject, for to me it appears very striking and solemn. The agency of spirits is real, though mysterious; and were our eyes open to perceive it, I believe we should hardly be able to attend to any thing else, but it is wisely and mercifully hidden from us. This we know, that they are all under the direction and control of him who was crucified for us; his name is a strong tower, and under the shadow of his wings we have nothing to fear. I hope in those hours when you find most liberty with him, you sometimes think of me and mine.

I am, &c.

OMICRON.



ON READING THE BIBLE.

Dear Madam,

I AM further to thank you for your letter of the 23d of last month. The subject of my former, to which it principally relates, needs no further prosecution, as you express yourself satisfied with what I offered in answer

to your question. I would therefore now offer something a little different. But the points of experimental religion are so nearly related, and so readily run into each other, that I cannot promise, at this distance of time, to avoid all repetition. Indeed, the truths essential to the peace of our souls are so simple, and may be reduced to so few heads, that while each of them singly may furnish a volume drawn out at length, they may all be comprised in a small compass. Books and letters written in a proper spirit, may, if the Lord is pleased to smile upon them, have their use; but an awakened mind that thirsts after the Saviour, and seeks wisdom by reading and praying over the Scripture, has little occasion for a library of human writings. The Bible is the fountain from whence every stream that deserves our notice is drawn; and though we may occasionally pay some attention to the streams, we have personally an equal right with others to apply immediately to the fountain-head, and draw the water of life for ourselves. The purest streams are not wholly freed from the *gout de terroir—a tang of the soil* through which they run; a mixture of human infirmity is inseparable from the best human composition; but in the fountain the truth is unmixed.

Again, men teach us by many words; and if they would give us their full views of a subject, require us to read a whole volume, the life and substance of which is perhaps expressed with greater force and greater advantage in the Scripture by a single sentence, which is rather diluted than explained by our feeble expositions. A volume may be easily written upon the grace of humility, and to show the evil and folly of a self-seeking spirit. But if the author should introduce his subject with our Saviour's words, "Even the Son of man came

"not into the world to be ministered unto, but to "minister, and to give his life a ransom for many;" whoever was duly impressed with that short introduction, would have no great occasion to read the rest of the book.

The preaching of the Gospel being an instituted means of grace, ought to be thankfully and frequently improved. And books that have a savour and unction may likewise be helpful, provided we read them with caution, compare them with the Scripture; and do not give ourselves implicitly to the rules or decisions of any man or set of men, but remember that one is our Master and infallible Teacher, even Christ. But the chief and grand means of edification, without which all other helps will disappoint us, and prove, like clouds without water, are the Bible and prayer, the word of grace and the throne of grace. A frequent perusal of the Bible will give us an enlarged and comprehensive view of the whole of religion, its origin, nature, genius, and tendency, and preserve us from an over-attachment to any system of man's compilation. The fault of the several systems, under which, as under so many banners, the different denominations of Christians are ranged, is, that there is usually something left out which ought to have been taken in, and something admitted, of supposed advantage, not authorized by the Scriptural standard. A Bible christian, therefore, will see much to approve in a variety of forms and parties; the providence of God may lead or fix him in a more immediate connexion with some one of them, but his spirit and affection will not be confined within these narrow enclosures. He insensibly borrows and unites that which is excellent in each, perhaps without knowing

how far he agrees with them, because he finds all in the written word.

I know not a better rule of reading the Scripture, than to read it through from beginning to end; and when we have finished it once to begin it again. We shall meet with many passages which we can make little improvement of, but not so many in the second reading as in the first, and fewer in the third than in the second: provided we pray to him who has the keys to open our understandings, and to anoint our eyes with his spiritual ointment. The course of reading to-day will prepare some lights for what we shall read to-morrow, and throw a further light upon what we read yesterday. Experience only can prove the advantage of this method, if steadily persevered in. To make a few efforts and then give over, is like making a few steps and then standing still, which would do little towards completing a long journey. But though a person walked slowly and but a little way in a day, if he walked every day, and with his face always in the same direction, year after year, he might in time encompass the globe. By thus travelling patiently and steadily through the Scripture, and repeating our progress, we should increase in knowledge to the end of life. The Old and New Testament, the doctrines, precepts, and promises, the history, the examples, admonitions, and warnings, &c. would mutually illustrate and strengthen each other, and nothing that is written for our instruction will be overlooked. Happy should I be, could I fully follow the advice I am now offering to you! I wish you may profit by my experience. Alas! how much time have I lost and wasted, which, had I been wise, I should have devoted to reading and studying the Bible! but my evil heart obstructs the dictates of

my judgment. I often feel a reluctance to read this book of books, and a disposition to hew out broken cisterns which afford me no water, while the fountain of living waters are close within my reach.

I am, Madam, yours, &c.

OMICRON.

PLAIN TESTS OF TRUE DOCTRINE.

Dear Sir,

I DO not wonder that your mind is unsettled and uneasy. When you had derived peace and composure from the knowledge of the truth, it was not worth your while to consult the writers you mention, to know what they could offer in support of opinions which you were beforehand, upon solid grounds, convinced must be erroneous. Unless we have a clear and proper call to examine such books, I think it best to let them alone. A man, who, relying on the strength of his constitution, should tamper with poison, may be hurt before he is aware. There are some errors which, for the subtlety and malignity of their operation, may be compared to poison. And if we presume so far upon our judgment being fully formed and established, as to suppose we may indulge a needless curiosity of knowing the mistakes of others, and how they attempt to defend them, without the least danger of being entangled or perplexed ourselves; we may have cause to repent of our rashness. You have made the experiment, and suffered by it. You have found there is something in

your heart which you did not expect to find there, and which if God were to leave you to yourself, would render you, notwithstanding all your former apparent stability, capable of believing a lie.

The advocates for that false candour which is so much in vogue at present, will recommend to you a liberal and impartial examination of every sentiment on religion, which may come in your way; and that you should not reject any one, however it may shock you upon the first proposal, until you have heard and considered all that can be suggested in its favour. They will probably remind you, that to prove all things, in order to hold fast that which is good, is the direction of an apostle. But you had already proved, if not all things, yet many, enough at least, to give you a warrant for holding that fast which had evidenced itself to you by its effects to be good. May I not ask you, as Paul asked the Galatians, Where is the blessedness you once spoke of? Nay, I need not ask you; I well know, and I appeal to your own conscience, that in proportion as the principles which formerly made you happy, have been shaken by the suggestions of your new teachers, the blessedness you then spoke of has abated likewise. I long for the honour and comfort of being instrumental to your recovery, and with this view I take up my pen. There are some truths so evident, that they are scarcely capable of additional proof, nor should we think it worth while to waste a moment in confuting the person who should deny them. I am sure, beyond a doubt, that two and two are equal to four. And if the title page of a large book informed me that the design of the author was to prove that two and two are equal to seven; whatever reason I might have to think highly of the author's abilities, or to be diffident of my own

judgment, I need not toil through a folio, and carefully weigh every thing his learning and ingenuity could suggest in support of an absurdity, before I could warrantably contradict it.

I think an evidence, little less intuitive than that by which we perceive the whole to be greater than a part, may be obtained, with respect both to the truth of the leading doctrines of the Gospel, and their true sense, provided the understanding be duly enlightened by the Holy Spirit, and the heart be humbly and honestly willing to be determined by the testimony of Scripture. Universal experience and observation so perfectly correspond with what the Bible teaches us concerning the heart of man, his present state, his weakness and wants, his anxieties and miseries, with their proper causes, and their only remedy; that he who runs may read, if his judgment be not perverted by prejudices and pride. Indeed, if he idolizes what he calls his reason, and resolves to believe nothing but what he can fully comprehend; if while he admits a Divine Revelation, he neither expects nor will allow it to inform him of any thing but what he supposes he already knows; the more he reasons, the more he is likely to be bewildered in the labyrinths of scepticism. Yet reason has its use and place in religious concerns, and the religion of the New Testament is a reasonable service. But the reasoning of many persons reputed wise, is like the reasoning of madmen. Their inferences may be rightly drawn, and therefore, if their premises were true, their conclusions would be just. But if the premises be false, the conclusion must be so likewise. The man who thinks he is made of glass, and is therefore afraid of moving or being touched, lest he should be broken to pieces, may be said, so far, to reason justly; for if he

really was made of glass, his fear would be well founded; but if he insists upon it, in defiance of all argument and persuasion, that he is really a glass man, we no longer deem him rational, but pronounce him to be mad. Thus if a reasoner, in contradiction to the common sense of mankind, will assume the dignity, the wisdom, the integrity, and the goodness of man in his present state, as so many incontrovertible first principles; if he reasons consistently from such principles, he must of course first undervalue, and finally discard, the revelation which he proposes to examine. For madness is in his heart, and unless it pleases God to bring him to his right mind, he is no more competent to judge of truth, than a man born blind to judge of colours.

Is it not highly reasonable to affirm, that God knows us better than we know ourselves? That what he says deserves our attention? That what he promises must be worth our while to seek in the way which He has appointed? Let reason work fairly upon these plain data, and it will confirm all that the Scripture declares concerning the guilt and depravity of man, and of the method of his recovery by faith in the blood of Jesus. That fallen man needs a Saviour; that his salvation is a work too great for a creature to accomplish; that he cannot be saved without a proper atonement made for his sin; nor unless his mind be enlightened, and renewed, by the powerful agency of the Holy Spirit. These points, reason, though unable to discover, or fully to comprehend, can so far demonstrate, as to prove the impossibility of salvation upon any other grounds, if the Scriptural representation of the character of God and the heart of man, be admitted as a true one.

Yet these points are not only disputed, but denied, and by some persons in the most unqualified terms. The epithets, irrational, absurd, and enthusiastic, are freely applied both to the doctrines and to those who hold them; and the magisterial and decisive tone, in which these charges are made, has supplied the want of solid argument in their support. I do not wonder, that sentiments so favourable to the pride of man, and which lay but little restraint upon his inclinations, should be readily adopted by many, who are content to let others think for them. But I marvel that you are so soon removed from the truth you professed, to another Gospel. Yet I hope you are not removed, though for the present unsettled; and that the Lord will so humble and instruct you by your fall, as to make it the occasion of establishing you more firmly than ever. I waive argumentation, and appeal to facts: and I shall confine myself to the consideration of a single point, because it is the central point, which has an influence upon every other religious sentiment. You once believed that Jesus, the Saviour of sinners, possesses all the attributes and perfections of Deity, that he ever was, and ever will be, the proper object of divine worship; but now you hesitate; your attention has been drawn to what is commended to you, as a more rational scheme. But they who are agreed to deny the eternal power and Godhead of the Lord Jesus, cannot agree among themselves who, or what He is. Some peremptorily affirm that he is a mere man, like one of us; others suppose him to be of the angelic order, perhaps of the highest rank, possibly superior to them all, but yet a creature, consequently no more worthy of divine honour, (and in my view no more competent to the work of redemption,) than a

worm. If you read on both sides, you will find that the Arian and Socinian writers, abundantly prove that the sentiments which they gently oppose in each other, cannot be reconciled either with Scripture, or with plain common sense. But their opposition is so very gentle, their reciprocal candour and esteem so great, and their mutual dislike of our principles so very sincere and strong, that it seems, upon their plans, to be of little importance, what or how we think of Christ, provided we do not think of him too highly; but let us judge from what we see and feel, and decide accordingly.

1. The truth or falsehood of our religious principles may not be easily discernible, by their effects in a time of prosperity. The house built upon a sand, may seem to stand as firm as that which is built upon the rock, till the floods and storms come to try them. But man is born to trouble, as the sparks fly upwards. Admitting that the schemes which represent Christ as a creature, whose knowledge and power must of course be limited, may seem to suit and satisfy those who are at ease; they afford little consolation to a wounded conscience, or even to a person suffering under the various calamities to which every state of human life is liable, under the pressures of poverty, severe pain, and long illness; or when the desire of our eyes is taken away by a sudden stroke; in cases where the help of man is found to be utterly in vain, there is a need of stronger arguments than the topics of what some call rational religion can suggest, to inspire peace, maintain hope, and influence the mind to a cheerful and willing submission to the will of God. Natural fortitude, and cold reasonings, more conformable to the philosophy of the heathens, than to the spirit of

the Gospel, may stifle complaints; but to rejoice in tribulation, and in every thing to give thanks, are privileges peculiar to those, who can joy in God through our Lord Jesus Christ, by whom they have obtained reconciliation. A cordial belief that he suffered for our sins, that we are accepted in him, that he is our shepherd, full of care, compassion, and power; who knows the very thoughts and feelings of the heart, and who, having been tempted for us, is able and ready to succour us in all our temptations: a persuasion that his wisdom and love preside over all our dispensations; a liberty of applying to him for strength according to our day, confirmed by a thousand past proofs, that when we have called upon him, he has heard, supported, and delivered us; a humble confidence, which only he can give, that the heaviest afflictions are light, and the longest momentary, compared with that far more exceeding and eternal weight of glory, to which he is leading us by them; and that sense of the demerit of our sins, only fully to be estimated by the value of the necessary atonement, which will always constrain us to acknowledge that our greatest sufferings are less than our iniquities deserve. Considerations of this kind come home to our bosoms, are fully adequate to our wants, communicate a peace passing understanding, and enable those who feel their influence, to say, "It is the Lord, let him do what "seemeth him good;" and often they can add, to the astonishment of those who know not the power of their principles, As the sufferings of Christ, (those which we endure for his sake or from his hand,) abound in us, so our consolation also aboundeth by Christ.

2. This reminds me of another important point. If there be an hereafter; if every one of us must give

an account of himself to God, and be unalterably fixed in a state of happiness, or misery, according to his righteous award, a thinking person who professes to believe that he must appear at the tribunal of the great, impartial, omniscient Judge, can hardly have any true enjoyment of his situation here, but in proportion as he is favoured with a well-grounded hope, (for a false and ill-grounded hope, where such vast consequences are depending, must be an awful delusion indeed,) that it will be well with him when he shall go hence and be no more seen. Certainty upon this head, or the nearest possible approaches to certainty, must surely be highly desirable. Let us inquire which scheme bids fairest to afford this satisfaction. If well-grounded, it must be built upon truth, and consequently it cannot be stronger than the conviction we have, that the principles are true upon which we build

An ingenious writer* of the present day, though he thinks the Socinian doctrine "not only renders the "Scripture UNINTELLIGIBLE, but Christianity itself "INCREDIBLE," is pleased, notwithstanding, to give it a marked preference to what he styles the Athanasian or Calvinistic scheme, which he says, "I reject with "strong conviction." But in the same page, in the very next preceding period, he frankly acknowledges. "I "can, in this instance as in most others, with much "more confidence say what is NOT, than what IS the "truth†." It may perhaps be justly questioned, whether a man who declares himself uncertain what is the truth, can be competently qualified to decide with confidence, what is not the truth. He elsewhere says

* Dr. Price. † Sermons lately printed, p. 158. 193.

to the same purpose, "Indeed I seldom feel much of "that satisfaction which some derive from being sure "they have found out truth." In another publication, he gives the following account of his studies, and the result of his inquiries: "In early life, I was struck "with Bishop Butler's Analogy of Religion, natural and "revealed, to the constitution and course of nature. "I reckon it happy for me, that this book was one of "the first that fell into my hands; it taught me the "proper mode of reasoning on moral and religious sub-"jects, and particularly the importance of paying a due "regard to the imperfection of human knowledge. His "sermons also, I thought, and do still think, excellent. "Next to his works, I have always been an admirer of "the works of Dr. Clarke. And I cannot help adding, "though it may seem strange, that I likewise owe much "to the philosophical writings of Mr. Hume, which I "likewise studied early in life. Though an enemy to "his scepticism, I have profited by it. By attacking, with "great ability, every principle of truth and reason, he "taught me to examine the ground on which I stood, "and not hastily to take any thing for granted. And "now in the evening of a life devoted to inquiries, and "spent in endeavours, (weak and feeble indeed,) to serve "the best interests, present and future, of mankind; I "am waiting for the great Teacher, convinced that the "order of Nature is perfect, that infinite wisdom and "goodness governs all things, and that Christianity comes "from God; but at the same time, puzzled by many "difficulties, anxious for more light, and resting with "full and constant assurance only on this one truth, "That the practice of virtue is the duty and dignity of "man, and, in all events, his wisest and safest course*."

* Maty's Review for December, 1784, page 487.

I admire the ingenuousness of these confessions; and I compassionate a state of mind, which, though seldom acknowledged with the same honesty, I believe to be far from uncommon It is indeed lamentable, if persons of respectable characters and abilities, should devote no small part of their time and attention to the study of the Scriptures, the professed design of which is to make us wise unto salvation, and yet have no hope of being satisfied in the most fundamental points of religion, till death shall remove them to a state which will exclude all possibility of doubt. For though death be a great teacher indeed, it must be uncomfortable to remain in suspense, and under a possibility of being mistaken in matters essential to our peace, till the discovery of our mistake, (if it should prove so,) will come too late to admit of redress. Oh that we may be persuaded in time, earnestly to implore the assistance of that still greater Teacher, who has promised his gracious help to all who humbly seek it! But if we set him aside, and rashly prefer the guidance of our own boasted reason, in points beyond the line of its comprehension, the most laborious researches will issue in uncertainty. Surely in the beginning it was not so. Our Lord's promise to his disciples was, "Ye shall know the truth, and the truth shall make "you free. If any man will do my will, he shall know "of the doctrine whether it be of God." And these promises were abundantly fulfilled to the first Christians. Not to insist on the strong testimony of Peter, "We "believe and are sure, that Thou art the Christ, the Son "of the living God;" the apostles frequently declare, that their aim and intention, both in preaching and writing, was to make others equally sure with themselves; "These things we write unto you, that ye

"may have fellowship with us; that ye may know that "ye have eternal life, and that ye may believe in the "name of the Son God." It was not the exclusive privilege of Paul, as an apostle, to know whom he had believed, and to be persuaded that he was able to keep that which he had committed to him. The Gospel came to others likewise, not in word only, but also in power, and in the Holy Ghost, and in much assurance, they had joy and peace in believing, they rejoiced with joy unspeakable and full of glory; they took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and more enduring substance; for after they believed, they were sealed with the Holy Spirit of promise, and because they were sons, God had "sent forth the spirit of his "Son into their hearts, whereby they could call him "Abba, Father." These are Scriptural expressions, and but a very small part of what might be adduced to confirm, were it needful, the assertion of St. John, "He that believeth on the Son of God, hath the wit-"ness in himself." How different is this strain from that of the writer I have quoted above! Shall we say, then, that the everlasting Gospel has lost its evidence, or its efficacy, in the course of seventeen hundred years? That it could once inspire those who embraced it with a full assurance of hope; but, at this distance of time it leaves inquirers puzzled with difficulties, and still more anxious for light? Rather we must maintain, that the same Gospel still produces the same effects. If Christ died, rose from the dead, and entered into glory, only to assure us "that the practice "of virtue is the duty and dignity of man, and at all "events his safest and wisest course," I may venture to say, that he died and rose in vain. Surely, his gra-

cious interposition does not make it more evident to us, than it was to the heathens, that nothing but the practice of virtue is necessary for a sinner And I am quite at a loss to know what the writer means by virtue, when I find a bold attempt to set aside the authority of Moses and Paul, complimented by him as "a "magnanimous openness*." Methinks a magnanimity of this kind, can be no branch of that virtue which is the duty and dignity of man.

Ask death-beds, my friends, they will speak; I know, indeed, that many persons die as they lived, careless and insensible, no more impressed by the thoughts of an eternal state, than the beasts of the field; and I know that others, lest by-standers should suspect them of fear, or question the validity of their infidel principles to support them, have affected to jest in their last hours, and to meet death with a facetiousness utterly unbecoming a wise man. For it is a serious thing to die; and the dignified composure of a true Christian, differs so much from the levity of a buffoon, as the sober conduct of a man differs from the mimickry and grimace of a monkey. I have known persons, not in the lowest class for that wisdom and virtue which is taught in the schools of scepticism, tremble like the boughs of a tree in a storm, when the approach of death has excited an awful sensibility in their conscience, recalled to their remembrance a view of their past lives, and opened to their mind a prospect, (till then unregarded,) of what was before them. I have had the comfort of seeing many others very differently affected in dying circumstances. I have seen enough to convince me, if the testimony of the word

* Appendix to the Sermons, p. 394.

of God needed any confirmation, that the true wisdom of Man is most conspicuous, (if he retains his senses,) when he is about to leave this world; and that his duty, dignity, and happiness, are displayed to the highest advantage, when, like Stephen, he is enabled to commit his departing spirit into the hands of Jesus, and to venture his Eternal All, upon his faithfulness and ability to save, to the uttermost, those who, renouncing every other ground of hope, confide entirely in his mediation. I have seen them in this situation, in the exercise of a good conscience, possessed of a solid, unshaken peace, and at a loss for words to express their joys, yet humbly sensible of their unworthiness, and the defects and defilements of their best services. I have heard them regret, that their regard to him, and their dependence upon him, had been so faint and so feeble; but I never heard one regret, that he had honoured him too highly, or placed too much confidence in his authority and power.

3. Another test of the truth and goodness of doctrines, which will approve itself, to a careful and candid observer, without the assistance of critical learning, or laboured arguments, is their comparative efficacy or insufficiency, to reclaim men from wickedness, to inspire them with the fear and love of God, and to produce a habit of integrity and benevolence towards our fellow-creatures. If I hear that a minister, who preaches Christ as the wisdom and power of God to salvation, and who is animated with that zeal for the glory of God, and the good of souls, of which they who truly believe in the eternal power and Godhead of the Saviour, and the value of his atonement, cannot be wholly destitute; I say, if I hear that such a one is about to be fixed in a place where

ignorance and immorality generally prevail, I always take it for granted, that the effects of his ministry will soon be more or less visible: that the Lord's day will be better observed, the place of worship more frequented; that there will be some instances, at least, of profligates becoming sober, of careless sinners excited to a concern for their souls, and that some persons who had long lived without God in the world, will begin to worship him in their families. I know that in such cases there will be pretenders found, like tares among the wheat; but I always expect there will likewise be such instances of real reformation, both as to religion and to moral conduct, as shall put gainsayers to shame and to silence, and satisfy candid and attentive inquirers, that a change so beneficial to individuals, to families, and to the community, was the effect of the doctrines delivered to them, and with which they were before unacquainted. The very different effects of that preaching which represents Christ as a creature, and sets aside the necessity of his atonement, I have often had the occasion of observing, when introduced amongst a people, who have before been favoured with what I deem, and assuredly know, to be the true Gospel. In proportion as it has been received, a regular attendance upon public ordinances, a care to maintain family worship, a spiritual frame of conversation and conduct, have gradually declined. Where moral essays are substituted for the truth as it is in Jesus, where men are taught to seek their resources in their own powers, and to consider themselves as already wise and good, the preacher may perhaps please the ear, but he will seldom affect or mend the heart. In our days it may be truly said, "Virtus lau-" datur et alget." Fine encomiums upon the beauty of

virtue abound; but Christian virtue, the love of God and of man for his sake, is only to be attained by faith in the blood of the Lamb, and the word of his testimony.

Since, therefore, the principles you once embraced, are best suited to comfort you under affliction, to give you a solid ground of hope in life and in death, and evidently found to be the most efficacious to promote the fear of God, and the good of society; I hope you will in future beware of the sophistry of those teachers who would deprive you of your gold, and can only give you counters in exchange. I commend you to that good Shepherd, who can pity and restore his wandering sheep;

And remain affectionately yours,

OMICRON.

TO MISS **** ****, ON HER BIRTH-DAY.

1.

WITH sweet song the lark and thrush,
On the day when you were born,
From the dew-bespangled bush,
Welcom'd in the happy morn.
Still with each returning Spring,
As the day returns, they sing.

2.

What a cheering soft perfume,
Wafted on the air, proceeds
From the hedges drest in bloom,
And the gay enamell'd meads

While the sun, with pencil'd beams,
Gilds the hills, the trees, the streams!

3.

Yet before another year,
(Pleasures are short-liv'd below,)
Frowning Winter will be here,
Rob'd in clouds, and storms, and snow:
All these beauties then will fade,
All look blasted, cold, and dead.

4.

Spring an emblem is of youth,
Hasting on to with'ring age;
Oh that this important truth
Might each youthful heart engage!
Ev'ry pulse, and ev'ry breath,
Nearer brings our winter, Death.

5.

You, I trust, delight to think
On the change which many dread;
Here you taste, but there shall drink
Pleasures at the fountain head.
Has not Jesus, by his love,
Taught your heart to soar above!

6.

Endless spring will there prevail,
There the flow'rs unfading grow;
Solid joys that never fail,
How unlike to all below!
Grief and sin will then be o'er,
And our sun go down no more.

7.

You may well record your birth,
Born to such a glorious bliss;
All the kingdoms of the earth
Are but toys compar'd with this.
'Tis not worth the while to live
For such joys as earth can give.

8.

Saviour! till her life shall end
Guide her steps, and cheer her heart!
Be her shepherd, husband, friend,
Daily grace and peace impart;
May her bright example show
What a *Saviour's love can do!*

OMICRON.

EXTRACTED FROM THE

EVANGELICAL MAGAZINE.

THOUGHTS ON THE DOCTRINE OF THE HOLY TRINITY.

I BELIEVE that there are beings superior to us, at least in our present state, whom we call Angels. But what I can collect from the Scriptures concerning their nature and powers is very indistinct. I never saw an angel, and therefore am at a loss how to conceive of him. How poor, then, must be my conceptions of the great God! The revelation he has given of himself in his Word, is undoubtedly fully adequate to the state and wants of mankind; but it can be rightly understood, so far only as it is accompanied by the further revelation of his Holy Spirit. And as the knowledge of believers is progressive like the light, which advances from dawn to day, I hardly expect that any human form of words can equally and exactly express the apprehensions, even of all who are truly taught of God. A child may repeat such a form no less accurately than a man, but he will seldom annex the same ideas to what he says. There are likewise children, yea, babes in

grace. All may be equally othodox, but I think they cannot all be equally enlightened.

For myself, though I trust the views I have received exempt me from the charge of worshipping I know not what; I am sensible I have not "already attained." My conceptions are weak and faint; and such as they are, I know not how to express them to others to my own satisfaction. I dare not indulge speculations upon this high subject; and when I speak of it, I wish to speak with reverence and caution, lest I should darken counsel by words without knowledge.

The principal effects attributed to faith are, that it purifies the heart, works by love, and overcomes the world. I think that no other cause can produce these effects. Therefore, when I perceive these signs of faith, I am ready to take it for granted, that the principles of the persons who exhibit them are right; though they may, and I suppose they do, perceive them more or less explicitly, according to the will of Him who worketh all in all, or to the different stages of their standing or experience in the divine life. To judge otherwise, appears to me as unreasonable, as to expect that several persons viewing the same tower from different distances, should all perceive it precisely under the same angle.

I believe there is a God. That God is *one*, I am assured not only by Scripture, but even by reason. I see enough around me, to be convinced that he is the Creator, Preserver, and Governor of all things. I see the traces and impressions of his wisdom, power, and goodness, wherever I turn my eyes. But the solitary idea of God, absolutely considered, would bring no comfort to my heart. Too long, while I said there was a God, I lived without him in the world; and I should

have always lived so, had not my eyes been in some degree opened, to see him by the light of his Scripture. *There*, besides strong declarations of the unity of the Godhead, and repeated warnings against idolatry, I meet with the terms, Father, Son, or Word, (of God,) and Holy Spirit. Whether men style *these*, persons, subsistences, or by any other name, I find ascribed to each those attributes which I judge incommunicable to creatures, as much so to those of the highest order, as to worms or oysters; such as omnipresence, omniscience, and omnipotence. Therefore, whether I attempt to think of Father, or Son, or Holy Spirit, I think of God, and yet I am sure there can be but one God.

I read in the gospel of St. John, that the Word was God, that all things were made, or created by him in the beginning. This, therefore, is a fundamental article of my faith. I am told by the same authority, that the Word was *with* God. I conceive that this clause, likewise, has its determinate meaning. It teaches me to attend to the above distinction; but I think it does not require me either to comprehend or to explain it. I observe a distribution pointed out in the economy of redemption; that the *purpose* is more peculiarly ascribed to the Father, the *accomplishment* to the Son, and the *application* to the Holy Spirit. But as these offices and engagements can only be sustained or fulfilled by the perfections of Deity; and as God is essentially and immutably *one*, I hope that whether I bow my knees to the God and Father of our Lord Jesus Christ, whether I pray to the Saviour himself, or implore the Holy Spirit for his gracious light and influence, I still worship the same one God.

I sometimes hear of Sabellians, but I know not well

who they are. I have been told the Moravians or United Brethren are Sabellians; what they once were I cannot say; I judge of them at present by their late publication, entitled in Latin, *Idea Fidei*, in English, *an Exposition of Doctrine.* If the word Sabellian imports any thing unscriptural or dangerous, I hope, for my own sake, (according to this book,) they do not deserve to be branded with it. For I am free to confess, that of all the systems of divinity I am acquainted with, none seems in the main to accord more with my sentiments, and particularly in what relates to the Trinity, than the Brethren's Exposition of Doctrine.

But I apprehend that some good men, though not in their judgment and experience, yet in their more general manner of expression, seem to border upon another extreme; for though they profess to believe, and I doubt not, cordially do believe, the deity of the Saviour, they do not seem to speak of him with that freedom, frequency, and fervency, of which the apostle Paul has given us such a pattern in his writings. I have heard excellent sermons, evidently upon Gospel principles, and well adapted to general edification, in which I could perceive but one defect, (and I must think it a defect,) that the name of Jesus Christ the Lord has hardly been mentioned, but only the word *God*, which has, perhaps, been so often repeated, as to sound in my ears almost like an expletive. On the other hand, I have known some ministers suspected of Sabellianism, for often addressing their prayers, directly and immediately, to the Lord Jesus.

For my own part, if the one be three, and the three one, as I believe, I am not afraid that there is a jealousy in the Godhead, lest one person should be over-

rated or too much admired and adored, to the disadvantage of the others. Rather I read it is the will of the Father that all men should honour the Son, even as they honour the Father. I endeavour to honour the Father by prayer, by praise, by intrusting and surrendering my all to him, by obedience, and proclaiming the glory of his character. The same honour I owe, and endeavour to pay, to the Son, and, by parity of reason, to the Holy Spirit.

If the Lord Jesus be verily and indeed God over all, blessed for ever, how can I possibly think or speak of him too highly; or pray to him, or praise him too often? The question, how far, and when, we may warrantably pray to him, seems to me the same as to ask, how far, and when, we may warrantably pray to God?

I think the glory and grace of God can only be duly perceived, at least by us sinners, in the person of Jesus Christ. His mediation, though it derives its efficacy from his divine nature, is performed in the human. With regard to this office, I consider him as the way to God, the mercy-seat, the throne of grace. But I consider his human nature, likewise, as the temple in which the fulness of God substantially dwells. In prayer, as I am differently led, I come to God by Christ, or I come to God in Christ. In both I think I have scriptural precepts, promises, and precedents for my warrant.

Bishop Bonner ignorantly charged Philpot that he was like the ancient heretics mentioned by Pliny. These heretics were the primitive Christians; and Pliny tells us, that they assembled together, to worship Christ as God. May such heresy ever be my privilege, and my glory!

I have observed, that in revivals of religion, the word *Lord* has generally become more in use and repute than at other times. I admire this word. We have none that can better answer the Hebrew word Jehovah, and it is likewise the peculiar name by which the apostles speak of the Redeemer. He is Lord of all. Yet the Father and the Holy Spirit are frequently spoken of by the same title.

Dr. Owen in his Christiologia states, that the more general object of prayers in the New Testament is the God and Father of our Lord Jesus Christ. But he afterwards points out some especial seasons in a believer's experience, in which, he thinks, it may be helpful to faith to address prayer more immediately and directly to the Saviour. Perhaps many of the Lord's people feel themselves always in one or other of those situations, which the Doctor deems peculiar and occasional. But he has omitted one case, which I think well worthy of mention. I think the Lord Christ is he with whom we, who have the honour to be ministers of the Gospel, more especially have to do. Is he not the head of the church? Do we not hope that we have received our designation from him? Is it not *his* flock we are engaged to feed? To whom should we, like the apostle, report our discouragements or success, what we have taught, and what we have done? On whom are we to depend that his grace may be sufficient for us, to enable us for service, or to support us under temptations? What is the grand, the inexhaustible subject of our ministry? Whom are we to preach? Christ, and him crucified! Christ Jesus the Lord! from whom, as the great and righteous Judge, we hope to receive the crown of life, which he has promised to all who love his appearance.

I grieve to think, how often I have amused myself and my hearers, (I fear it has been little more,) with making grave remarks upon sin or holiness, which though, I hope, true in themselves, and important in their proper places, have, by the length of my proofs, reasonings, and illustrations, tended to hide the Saviour from our view. I have since compared this mistake to that of a painter who in a historical piece should omit the principal figure. I have thought it like an attempt to point out the most striking parts of an extensive prospect at midnight. In future, I wish when I preach, (if I may so speak,) to keep the sun in view above the horizon. Then I may hope that He will be seen by his own light, and will likewise diffuse a light upon every part of my subject.

That there is an injudicious, improper way of preaching Christ, and dwelling and chiming upon the name of Jesus, as though the sound of it could work like a charm, I readily admit. But I believe the most judicious preacher, if faithful, if warmly conscious of the Saviour's just right to appear glorious in every eye, and precious to every heart, will not escape censure, from fastidious, superficial, and incompetent hearers. They will allow us to speak of God in general terms, but they will not be pleased with hearing too much of Christ. His name is of small value with the careless, and those who are at ease; it is designed for the relief of the weak, the wounded the helpless, and the miserable; and they who truly know him, and have experienced his saving power, will be ready to speak of his name, (if they could speak Latin,) in the words of Austin, that it is "Mel in ore, melos in aure, medicina "in corde."

To draw to a close:—If the Lord shall be pleased

to give me clearer and deeper views of this point than I have as yet attained. I believe it must be not by investigation on my part, but by a manifestation on his part. I cannot, by searching, find out God Nor am I ambitious of that moon-light knowledge, which chiefly qualifies for framing distinctions, and weighing words and phrases. The only knowledge I think worth praying for, is that which, while it enlightens, exhilarates, animates, and sanctifies the heart: such as the good woman had, who told her persecutors, when they would have disputed with her,—"I cannot "*talk* for Christ, but I can *burn* for him."

I conclude with my sincere and earnest prayers for myself and my readers, in the words of the apostle, "That Christ may dwell in our hearts by faith; that "we, being rooted and grounded in love, may be able "to comprehend, with all saints, what is the breadth, "and length, and depth, and height, and to know the "love of Christ, which passeth knowledge, that we may "be filled with all the fulness of God!"

OMICRON.

A LETTER TO A YOUNG WOMAN.

My dear Miss ——,

I THANK you for your letter, and for your kind sympathy with me; but I am not much to be pitied. My trial, if I may call it one, has been very light, and sweetened with innumerable comforts and mercies. I fell in the street, not down stairs; but I strained my instep a good deal, and was confined to the sofa for near a fortnight. Last Sunday I was enabled to mount

the pulpit, and I am now returning into my old track; but I cannot yet walk in the street, because I cannot wear my own shoe. I trust, in the Lord's good time, I shall recover my former liberty: and till his time comes, which is always the best, I hope I shall not desire it. I felt little pain, except for about half an hour after my fall. Perhaps my confinement may have kept me from some greater harm.

The text of my first sermon on my return to church was suggested by my own case: John v. 14. Methinks it is applicable to you likewise. You have been sick, nigh unto death, but the Lord has raised you up; may he enable you to consider sin, as the source and cause of every sorrow; and that the afflictions the Lord sends, however trying to the flesh, are light, compared with what sin deserves; and designed, if rightly improved, to prevent still worse things which may come upon us, if we despise the chastening of the Lord. It is my heart's desire for you, that you may not only say with gratitude, He hath healed all my sicknesses, but be able to add, He has pardoned all my sin.

An accomplished and well-behaved young woman is an amiable object in the sight of her fellow-creatures. She may be sensible and obliging; she may dress and dance genteelly; she may play well upon the harpsichord; she may have much finer work to show, than the coats and garments which Dorcas made; and, by her vicacity and good humour, she may become the idol of all her acquaintance: but if she does not know her state as a sinner; if she admires herself, and is pleased with the admiration of others, while her heart is cold to the love and glory of God our Saviour; if she has no taste for prayer or praise; if her mind is engrossed by the pleasures and prospects of this poor world; she

is dead while she liveth. In the sight of God her Maker, she is insensible and ungrateful; she is poor, blind, and miserable.

When you were a child I could observe in you, not only the sprightliness common to children, but indications of sense and mental powers above the common standard. Could I see you now, I think I should see you greatly improved. Your person, I suppose, is formed, your education finished, and your powers expanded. Happy you, if with these advantages you should be led to devote yourself to the Lord in early life. Then he will guide and bless you, and make you a blessing in all your connexions. You will live honourably and usefully, and die, whether sooner or later, comfortably. You will have a double relish for every temporal comfort, because you will see his hand providing and bestowing it; and in times of trouble, which you will surely meet with, you will have a refuge, a hiding-place, a present and effectual helper, when the help of man would be utterly in vain.

But unless you enter the narrow way by the straight gate, all your talents and accomplishments will be snares to your feet, and thorns in your eyes. Though the world, at first, may appear like a beautiful palace, or a pleasant garden, it is enchanted ground, it is all illusion; and when, at last, the charm is broken, you will find yourself in a desolate wilderness. May the Lord preserve you from those awful disappointments, and bitter reflections, which are the inevitable consequences of living without God in the world!

Shall I advise you to change your own heart, to make yourself, (what you must be if ever you are a Christian indeed,) a new creature? This would be no less vain, than if I advised you to fly in the air, or to touch the

stars with your finger. Yet there is something within the reach of your ability, and which if you neglect, the fault will be properly *your own.* This is, the use of what we call the means of grace. The promise of God has connected the appointed means and the promised end; so certainly that no one, who carefully attends to the former, can possibly fail of attaining the latter: and no one, to whom the Lord's word of salvation is sent, shall finally miss of happiness, unless the appointed means of attaining it are wilfully neglected. You can read; the Bible is in your hands; read it therefore attentively; by it God speaks to you, and he deserves to be heard. Your heart tells you, that he ought to be worshipped. Let this conviction engage you to pray, and especially pray for the teaching of his Holy Spirit, to enlighten your mind to see and understand the great things of his Word. Reverence his sabbaths, and public worship. Where two or three are met in his name, he has said, I am in the midst of them. Prize the preaching of the Gospel when you can have it, for ordinarily faith cometh by hearing. If you persevere in this way, you shall find that he is able and willing to do that for you which you cannot possibly do for yourself.

I commend you to the care and blessing of the Lord. I hope you will always believe me to be,

Your affectionate friend,

J. NEWTON.

MEMORABLE CIRCUMSTANCES IN THE LIFE OF THE LATE MR. RICCALTOUN.

To the Editor of the Evangelical Magazine.

Sir,

SOME months ago, I met with the words of Robert Riccaltoun, late minister of Hobkirk, in Scotland. I am not in the habit of recommending books. Some sentiments of this author appeared to me rather singular; but his originality, genius, and force as a writer, engaged my attention. And though I do not think myself bound to plead for every thing he has advanced, I readily acknowledge myself a debtor to him, as an instrument, for a more enlarged view of some truths, which have been long dear to my heart.

I found upon inquiry that it was a posthumous publication, and, though printed long since, (the last volume in the year 1772,) there were few persons within the circle of my acquaintance who had either seen it or heard of it. A considerable part of the edition remained unsold, and almost forgotten; and I was told that the editor, the Rev. John Riccaltoun, the author's son, and his successor in the charge of the parish of Hobkirk, was a considerable loser by the impression.

A friend of mine in Edinburgh, wrote to Mr. Riccaltoun, at my instance, requesting some information concerning his father, who I judged from his writings, must have been a very considerable man. My friend transcribed a copy of the letter he received from Mr. Riccaltoun. If you think proper to insert the annexed abstract of the most interesting particulars of this account, in your Magazine, it is at your service. Perhaps it may not be unacceptable to some of your readers.

Mr. Robert Riccaltoun was born, (I am not told where,) in the year 1691. Some indications of the genius which he afterwards displayed, appeared in early life. He could read the Bible distinctly before he was five years of age. His father, who was a substantial tenant, probably had a design of educating this his only son, with a view to the ministry. He was placed in the grammar school at Jedburgh, where he made a rapid progress in learning. He could write and speak in Latin, with the same ease and readiness as in English. From thence he was removed to Edinburgh, attended the university, and became a proficient in all the various branches of literature. About the time he had finished his course in the college, his father died, and left him in the possession of a very good farm. He then seemed resolved to follow the farming business, and therefore did not attend the Divinity Hall. However, he studied the Holy Scriptures with great diligence, before he attained the age of twenty, and formed to himself a system of what he called Bible Divinity, from which he never departed through life, though he doubtless acquired clearer and more distinct views, as he advanced in years: and he became so possessed of his system of biblical knowledge, that he could without difficulty preach a lecture upon any portion of Scripture, without premeditation, when he was afterwards called to it in the course of divine Providence.

The Presbytery of Kelso, in whose bounds he resided, had such a high opinion of his abilities, and of his knowledge in divinity, that they in a manner forced him upon trials. They wrote his circular letters without his consent, and at length prevailed on him to comply with their wishes. In a year or two after he became a preacher, (when about the age of twenty-

four,) he published what he called, *The sober Inquiry*, which had the good effect of putting an end to a dispute, warmly carried on for a considerable time, between two parties of the most eminent men in the church of Scotland.

He was much esteemed by many of his contemporary ministers. My information particularly mentions four by name, as his intimates; the late Alexander Calder, of Oxman; Thomas Boston, of Etterich; Henry Davidson, of Gallasheils; and Gabriel Wilson, of Maxton.

In the life of Mr. Thomson, (author of the Seasons,) there is an acknowledgment of his obligations to Mr. Riccaltoun, who was himself likewise a poet. And his son's letter informs me, that some of his father's poems were published under Mr. Thomson's name. He mentions one piece of his in particular, entitled, The Description of a Winter Blast, upon which Mr. Thomson founded his Winter.

Mr. Riccaltoun met with one great trial, which brought him into very straightened circumstances through the remainder of his days. But he did not regret it. His son has often heard him say, that it was the very best dispensation that could have befallen him; as he thought, that if he had not been so bore down, his spirit might have been very haughty and overbearing.

A Mr. H——, a preacher, and a farmer, who married Mr. Riccaltoun's wife's sister, had borrowed large sums of money from different persons, and persuaded Mr. Riccaltoun, that he had sufficient funds to pay off all his debts, provided he could get in his own money; and assigned some plausible reasons why he could not call it in for some time. It is not difficult to deceive a young man, unpractised in the world, and who pos-

sesses an upright mind, and a warm benevolent heart. Thus he was drawn in to bind himself for a large sum, expecting, as he was promised, to be soon released. But not long after Mr. H. obtained a church in Shetland, and then it appeared that he had no money to call in. Of course the creditors came upon Mr. Riccaltoun ; and at once tore from him every penny that his father had left him, to the amount of above 800*l* nor did that suffice to clear him. He was some years assistant to Mr. Deans, of Bowden, before he was settled at Hobkirk, and still harassed with the payment of Mr. H.'s debts. After living 15 or 16 years at Hobkirk, he was involved in new distress, by opposing the settlement of a minister, patronized and presented by a nobleman, contrary to the inclinations of the parish. He thought the people's cause a just one ; and therefore saw it his duty to support them with all the strength of argument he was able. But he suffered severely for it. Mr. H. had been the nobleman's tenant, and one of the sums for which Mr. Riccaltoun was bound, was for the arrears of his rent. This bond was brought against him, for principal and interest, to the amount of 300*l*. and he would certainly have been thrown into prison, if a friend had not advanced the money; for the payment of which he assigned one half of his stipend, yearly. But he was obliged to contract debts for the support of his family.

I sympathize with his son, while I transcribe the period which concludes this relation :—" At my father's " death, as I was bound with him to many of his cre- " ditors, I became liable to his debts, which has kept " me under water ever since. But the cause was " good, and I have struggled cheerfully. But now I " almost despair of being clear, (though it is brought

"within 100*l.*) as I have seven children to maintain "and educate, which, with the most frugal manage- "ment, will exhaust the whole of my stipend."

Perhaps this little history may engage the notice of some persons, able and willing to assist him. I shall be sorry if a deserving son of such a father does not obtain relief in his exigency.

They who are competent judges of the late Mr. Riccaltoun's writings, will perhaps wonder, as I do, that a man so circumstanced for a course of many years, should be able to write with that apparent composure, and peculiar energy of thought and manner, which seem to require a state of mind and situation perfectly at ease. But the paper before me affirms, that none of his most intimate friends ever heard him repine. The whole of his conduct manifested a serenity of spirit, and an habitual cheerful resignation to the will of God: —a striking proof of the faithfulness of Him, who has said, As thy day is, so shall thy strength be!

He was a very studious man, and when thinking closely upon any subject, or even if writing, the various conversation of others in the same room gave him no disturbance. Yet he was a very cheerful, agreeable companion, and always happy in company, where the conversation was instructive and sensible. He was especially pleased with the company of young people; and they who had access to know him, were so warmly attached to him, that even reproof, when necessary, was thankfully received, when it came from him. And few men made greater allowances for the foibles of youth, than he. He was an affectionate husband and parent, a warm and sincere friend.

He was taken suddenly ill, during divine service, in the forenoon of a Lord's day, and desired a young man,

who was frequently with him, to preach for him in the afternoon. His complaint terminated in a total suppression of urine. He continued in exquisite pain, till about the middle of the week; from that time he seemed to be quite at ease: but as he never spoke after, the cause of the transition from so much pain to sudden ease remained unknown. He breathed strong and full through his nose, for the last three days of his life, without once opening his lips. But his countenance discovered an animated serenity, which was much noticed by those who saw him. He breathed his last, without the smallest convulsive motions, on the evening of the following Lord's day, in the latter end of September, 1769, in the 78th year of his age.

The controversy, which, it seems, subsided when his *Sober Inquiry* appeared, was occasioned by the publication of a book, entitled, The Marrow of Modern Divinity. I have not seen his Sober Inquiry; but I have in my possession his answers to Mr. Sandiman, who had animadverted upon Mr. Harvey's Theron and Aspasio, in two volumes, 12mo. under the signature of Palemon.

My paper contradicts a report, that the late Rev. Mr. Walker, of Edinburgh, had made many alterations in the third volume of Mr. Riccaltoun's Works, (containing Notes and Observations on the Epistle to the Galatians,) and declares that Mr. Walker neither made nor proposed any alterations; but only corrected the proof sheets.

I am, Sir, yours,

OMICRON.

Jan. 31, 1795.

ON FEMALE DRESS.

WOMEN who profess godliness, and who have the care of young persons of their own sex, are perhaps in no point more blameable, than in the example which some of them set, and the liberty which perhaps a greater number allow, of undue conformity to the world, in the article of dress. Few ministers touch upon this subject in their public discourses; and indeed it is not very easy to treat it with propriety from the pulpit. Yet whatever is unsuitable to the Christian profession, an inlet to temptation and productive of evil consequences, should in some way or other be noticed, by those who have the honour of the Gospel, and the welfare of their fellow-creatures, at heart. I make no further apology for offering a few hints, which I hope will not give offence, and which I pray, so far as they are agreeable to the Holy Scripture, and confirmed by experience and observation, may be attended to.

I doubt not but many parents who desire to see their children brought up in the nurture and admonition of the Lord, give them many excellent lessons in the nursery. They endeavour to impress their tender minds with a sense of their sinful state by nature, of the evil of pride, and of the vanity of the world.—But when their children begin to appear in public view, for want of due reflection, or resolution, or both, they either encourage, or at least permit them, to form habits, which have a direct tendency to counteract all the benefits which might otherwise be hoped for from the instruction of their early years.

I am certainly no connoisseur in the article of dress; but I know how I am affected by what I see: and I can hear what other people say. The *simplex munditiis* of Horace, which may be translated, an *unaffected neatness*, according to different situations in life, seems a tolerable definition of a becoming dress.

But *Christian* women should aim to comply with the apostle's advice, to adorn themselves in modest apparel, with shamefacedness and sobriety. When he adds, "Not with gold, or pearls, or costly array," I do not think it necessary to take this restriction so rigidly, as to affirm, that such ornaments are, universally and without exception, unlawful. I think this is one of the many expressions in Scripture, which are to be understood in a comparative sense. Thus when our Lord declares, "That unless a man hate parents, "wife, children, and his own life, he cannot be my "disciple;" we are sure he does not contradict, what by his authority is expressly enjoined in many other passages, that we should pay a due regard to our relations, and take a proper care of ourselves. He only teaches us, that whenever our dearest temporal concernments stand in competition with what we owe to Him, they must be given up and renounced.

The providence of God has made an evident distinction of rank and subordination in civil life. There is a long gradation from the highest state of those whom we call the rich, to the lowest state of the honest and industrious poor. It is to be hoped, that some of his own dear people may be found in all these different conditions. And I see no impropriety in paying some regard to them in dress. At present, however, through the dissipation and extravagance of the times, the proper distinction is almost wholly lost, and it is often

not easy to distinguish, (except perhaps in the article of Jewels,) between a countess and a milliner.

If clothes are considered merely as a covering for the body, and a defence from the cold, it will be difficult to draw the line, and to determine exactly between what is necessary and what is superfluous. I think some women may as lawfully wear satins and pearls, as others may wear stuffs and glass beads; and it is more for the honour of the Gospel, that a woman professing godliness should be distinguished from others, by modesty, sobriety, and good works, than by the shape of her cap, or the colour of her garment.

Yet even to ladies of the greatest affluence, who love and fear the Lord, I will venture to suggest a word of caution. To you I say nothing of the expense; you can, as the phrase is, very well afford it. And if in other respects you are generous and bountiful, ready to distribute, and willing to communicate, the cost of what you choose to wear is of no great consideration. But a nice attention to dress will cost you much of what is more valuable than money—your precious time. It will too much occupy your thoughts, and that at the seasons when you would wish to have them otherwise engaged. And it certainly administers fuel to that latent fire of pride and vanity, which is inseparable from our fallen nature, and is easily blown up into a blaze. I hope you will not be among the first of those who are eager to catch at, and give sanction to every new mode; nor is it necessary, if the mode be decent and general, that you should be the very last to adopt it. But something there should be in your exterior, to indicate, that though yo do not affect a needless and scornful singularity, (which is often the source of censoriousness and envy,) yet your heart is

not set upon these little things. If a woman, when going to public worship, looks in the glass, and contemplates, with a secret self-complacence, the figure which it reflects to her view, I am afraid she is not in the frame of spirit most suitable for one, who is about to cry for mercy as a miserable sinner.

There are likewise women, who, we would hope, are pious, and therefore, of course, benevolent. But an attachment to dress, and a desire to approach, as near as they can, to the standard of those who are their superiors in fortune, blunt their compassionate feelings, and deprive them of the usefulness, comfort, and honour they might otherwise attain. The expense of their dress is so great, compared with the smallness of their income, that when they have decorated themselves to their mind, they have little or nothing to spare for the relief of the poor. I doubt not, but they take it for granted, that, upon the supposition that our Lord and Saviour was again upon earth in a state of poverty and humiliation, as when he walked in the streets of Jerusalem, and they knew that he wanted a garment, when they were about to spend their spare money in some useless piece of finery, they would gladly forego their purpose for the honour of assisting him. But the heart is deceitful. If we live in the neglect of present duty, we have no right to suppose we should act better in different circumstances. He has said, "Inasmuch as ye did it to the least of these my bre-" thren, yet did it unto me." And if we are inattentive to the wants of those, whom he appoints to be his representatives, we cannot be sure that we should be properly attentive to himself, if he was with us in person, and in a low obscure condition.

But I am not so much hurt by observing the ma-

terials, as by the manner of female dress; by what we call the fashion, and the eagerness with which every changing fashion, however improper, is adopted, by persons whose religious profession might lead us to hope they had no leisure to attend to such trifles. If some allowance is to be made for youth on this head, it is painful to see mothers, and possibly sometimes grandmothers, who seem, by the gaudiness and levity of their attire, very unwilling to be sensible that they are growing older.

It may be a sufficient censure of some fashions, to say they are ridiculous. Their chief effect is to disfigure the female form. And perhaps the inventors of them had no worse design, than to make a trial, how far they could lead the passive unthinking many in the path of absurdity. Some fashions, which seem to have been at first designed to hide a personal deformity, have obtained a general prevalence with those who had no such deformity to hide. We are informed, that Alexander had a wry neck, and therefore his courtiers carried their heads on one side, that they might appear to be in the king's fashion. We smile at this servility, in people who lived in Macedonia twenty centuries before we were born; yet it is little less general among ourselves in the present day.

Other fashions were doubtless contrived by persons, who, having not yet attained to glory in their shame, were desirous of concealing it as much, and as long, a possible. Yet these, likewise, are no less eagerly adopted. If I did not consider the tyranny of fashion, my compassionate feelings would often be excited for women who I should suppose were married, if I did not observe the wedding-finger destitute of a ring.

hese improprieties are not simply ridiculous. They

are serious evils, in a religious view; and, to speak of them in the gentlest terms, they are signs of a careless, inconsiderate spirit, very unsuitable to a professed regard to the Gospel. We are required to attend to the things that are lovely and of a good report. Every wilful deviation from this rule is sinful. Why should a godly woman, or one who wishes to be thought so, make herself ridiculous, or hazard a suspicion of her character, to please and imitate an ungodly world?

But the worst of all the fashions are those which are evidently calculated to allure the eyes, and to draw the attention of our sex. Is it not strange that modest and even pious women, should be seduced into a compliance even with these? Yet I have sometimes been in company with ladies of whose modesty I have no doubt, and of whose piety I entertain a good hope, when I have been embarrassed and at a loss which way to look. They are indeed noticed by the men, but not to their honour nor advantage. The manner of their dress gives encouragement to vile and insidious men, and exposes them to dangerous temptations. This inconsiderate levity has often proved the first step into the road that leads to misery and ruin. They are pleased with the flattery of the worthless, and go on without thought, "as a bird hastens to the snare, and "knoweth not that it is for its life." But honest and sensible men regard their exterior, as a warning signal, not to choose a companion for life, from among persons of this light and volatile turn of mind.

How far does the richest dress which studious vanity can procure from the spoils of birds, beasts, and insects, fall short of the delicate texture and elegance, and the beautiful tints, which we admire in a flower or a butterfly! "Even Solomon in all his glory was

"not arrayed like one of these!" The resemblance is chiefly in the frailty of the wearer. Soon, and perhaps suddenly, the body, now adorned with so much nicety and care, must be deposited in the vault or grave, and be food for worms.

An attention to ornament and dress is peculiarly unseasonable at present. The dark aspect of the times rather requires a spirit of humiliation and abasement. The judgments of God are abroad, his hand is lifted up. We know not what is before us, but we have reason to fear awful tokens of his displeasure for our national sins. Perhaps the day is coming when the words of the prophet, "Tremble, ye women that are "at ease, be afflicted ye careless ones," may be no less applicable to us, than they were to the Israelites of old. I earnestly request my fair readers carefully to persue the latter part of the third chapter of the prophecy of Isaiah, from the sixteenth verse to the end.

OMICRON.

ON RELIGIOUS FEASTING.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.

A SINNER, considered as such, is not only destitute and incapable of spiritual blessings, but has forfeited all right to the comforts, and even the necessaries, of the present life. It is of mere mercy that he is permitted to breathe the air, or walk upon the ground.—

But Jesus the Saviour has not only brought life and immortality to light, and opened the kingdom of Heaven to all who believe in his name; but he has removed, in their favour, the curse which sin had entailed upon the lower creation. And now, to them, every creature of God is good, and nothing to be refused, if received with thankfulness and moderation; for all is sanctified to their use by the word of God, and prayer. But these, which, in distinction from the communications of his grace, we call common mercies, are equally derived from his bounty, and the effects of his mediation.

"He sunk beneath our heavy woes,
"To raise us to a throne;
"There's not a gift his hand bestows,
"But cost his heart a groan."

We are therefore bound by gratitude, as well in the ordinary actions of life, as in those of the most importance, whether we eat or drink, to do all with a regard to his love, and with a view to his glory.

It is to be feared, that this apostolic rule is too much disregarded by many professors of the Gospel. However they may seem to differ from the world, by a stated and orderly attendance upon the ordinances, they are not easily distinguished upon many other occasions; particularly at their meals. The people of the world can scarcely exceed them in the cost, care, profusion, and variety with which their tables are covered. I am willing to allow some regard to a person's situation in life; but perhaps the excess is more frequently observable among people in trade, or, as we say, in middling circumstances, than at the

tables of the opulent. A friend of mine, since deceased, told me, that, when he was a young man, he once dined with the late Dr. Butler, at that time bishop of Durham; and though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The bishop apologized for his plain fare, by saying, "that "it was his way of living; that he had been long dis- "gusted with the fashionable expense of time and money "in entertainments, and was determined that it should "receive no countenance from his example." The economy of this truly venerable prelate was not the effect of parsimony; for I have been assured, that though he was some time possessed of the princely revenue of Durham, he might be said to die poor, leaving little more money than was necessary to discharge his debts, and pay for his funeral. But we may accommodate to him, what the apostles said of themselves on another occasion, "He did not think it meet to leave the word "of God, *and to serve tables.*" And at the tables of some gentlemen of very respectable characters and affluent fortunes, who do me the honour to notice me, I have often seen little more than I should have thought it right to have had at my own, if they had favoured me with their company. It is at least certain, that the waste and parade of which I complain, are by no means confined to those who, according to the common phrase, can best afford it.

When ministers of the Gospel are invited, they may sometimes have reason to suppose, that some part of the apparatus they meet with, may be intended as a mark of regard and attention to them; and it has the appearance of ingratitude to blame our friends for their kindness; but some of us would be better pleased to

be treated less sumptuously, and in a way more conformable to the simplicity of our Christian profession. We would not wish to be considered as avowed epicures, who cannot dine well without a variety of delicacies: and if we could suppose, that such cost and variety were designed to remind us how much better we fare abroad than at home, we might think it rather an insult than a compliment. I have known, in families where there is no professed housekeeper, the mistress of the house has been, like Martha, too much encumbered with cares and anxieties in making preparation for her friends. They could not see her so soon as they have wished, and when she has appeared, she could not wholly conceal the discomposure she has felt from some unexpected incident, which has more or less disconcerted the projected arrangement of her feast. Such things may be common among those who live without God in the world; but they should be carefully avoided by those who make a profession, that whether they eat or drink, they do all for his glory. Often we cannot avoid the thought—"this dish, unnecessary in "itself, or unnecessarily expensive, might have been "well spared, and the money given to the poor;" for there is not a day, in which some of the dear people of God do not find a difficulty in providing bread for their children.

Perhaps there is no one circumstance in the history of our Saviour so little laid to heart, so generally overlooked, by those who acknowledge him as their Master and their Lord, as that state of poverty to which he submitted while upon earth. He had no home, he had not a piece of silver to pay the tribute-money: He was hungry when he went to the fig-tree: and when he sat, like a weary, obscure traveller, by the

well-side, he was thirsty; he asked for a little water, and seemed upon the point of being refused. He wrought no miracle solely for his own relief; but he felt for the necessitous, and miraculously fed them by thousands; not with dainties, which would have been equally easy to him, but finding a few loaves and fishes amongst them, he satisfied their wants without changing their diet. Yea, after his resurrection, when he had taken possession of all power and authority both in heaven and in earth, he condescended to dine with his disciples upon broiled fish and bread, which he likewise provided for them. Alas! the rich followers of this poor Saviour have more reason to be ashamed of their gorgeous apparel, their fine houses, their elegant furniture, and their splendid entertainments, than to value themselves upon such trifles! They are unavoidable appendages to persons in some situations; but, I believe, they who have drank deeply into our Lord's spirit, account them rather burdens than benefits.

I know several persons, whose ability to do much more in this way, if they pleased, than they do, is not disputed; and whose acknowledged benevolence and bounty secure them from the suspicion of being restrained by covetousness. I have often wished that a number of these would form themselves into a society, for the express and avowed purpose of discountenancing, by their example and influence, that sinful, shameful conformity to the world, which spreads like a gangrene, is the reproach of the Gospel, and threatens the utter extinction of vital religion in multitudes who profess it.

But this religious feasting is peculiarly scandalous and abominable, when it is celebrated on the Lord's

day. Some professors are not ashamed to say, they are so taken up with business through the course of the week, that they have no other day in which they can see their friends. But, my dear reader, if you are a man of business, and fear the Lord, I hope you speak very different language. I hope you can say, "I am "indeed necessarily and closely engaged in business for "the six days; but I bless God for the gracious appoint- "ment of a day of rest, which sets me free for one day, "at least, from the snares and cares of the world, gives "me an opportunity of recruiting my spiritual strength "by private and public attendance upon the Lord, and "affords me a little time to attend to the state of my "children and servants. I love my friends; but if my "business will not permit me to see them at other "times, it is better for me not to see them at all, than "to be interrupted in the improvement of my privi- "leges on the Lord's day."

But they who then choose to meet in troops, and feed themselves without fear, will still have something to plead. They are all professors, they do not visit the people of the world, nor receive visits from them—They manage so as to hear two good Gospel sermons in the day, and perhaps have a hymn and a prayer after dinner into the bargain—Though they go well filled to the evening worship, they are far from being intoxicated. Will they say, Is there any harm in this? Ask their servants, for whom they are responsible, and who have as good a right as themselves to worship the Lord on his own day. But the poor servants are perhaps more harassed and fatigued on the Lord's day than on any other day of the week. If they still say, "What "harm?" let me only appeal to your own consciences:

Is this " to eat and drink to the glory of God?" If you can persuade yourselves to think so, I pity you, but know not what answer to return.

April 11, 1795. OMICRON.

THOUGHTS ON FAITH, AND THE ASSURANCE OF FAITH.

WE may easily conceive of a tree without fruit, but the idea of fruit is naturally connected with that of some tree or shrub which produces it. In this sense, assurance is of the essence of faith; that is, it springs from true faith, and can grow upon no other root. Faith likewise is the *measure* of assurance. While faith is weak, (our Lord compares it in its first principle, to a grain of mustard-seed,) assurance cannot be strong.

Jesus Christ the Lord is a complete all-sufficient Saviour. His invitation to the weary and heavy laden is general, without exception, condition, or limitation. He has said, Him that cometh unto me, I will *in no wise* cast out. God not only permits but commands us to believe in the Son of his love. The apostle affirms that he is able to save to the *uttermost*, all that come unto God by him. When Moses raised the brazen serpent in the wilderness, the direction to the wounded Israelites was very short and simple;—it was only, Look, and live. Thus the Gospel addresses the sinner, Only believe, and thou shalt be saved.

Why then does not every sinner who is awakened to a sense of his guilt, danger, and helplessness, and whose

desires are drawn towards the Saviour, believe with full confidence, even upon his first application for mercy? Is not the remedy fully adequate to the malady? Is not the blood of Jesus able to cleanse from all sin? Is not the word of the God of truth worthy of entire credit? Yet with such a Saviour exhibited before the eyes of his mind, and with such promises sounding in his ears, he continues to hesitate and fluctuate between hope and fear. Could he rely as firmly on the word of God, as he can on the word of a man, who, he thinks, means what he says, and is able to make good his promises, he would immediately be filled with joy and peace in believing. But experience and observation may convince us, that, however rational and easy this assurance may seem in theory, it is ordinarily unattainable in practice, without passing through a train of previous exercises and conflicts.

It is true, young converts are often favoured with comfortable impressions, which lead them to hope that their doubts and difficulties are already ended, when perhaps they are but just entering upon their warfare. They are brought, as it were, into a new world; a strong and lively sense of divine things engrosses their attention; the world sinks into nothing in their esteem; the evil propensities which discourage them are overpowered for a season, and they hope they are quite subdued, and will trouble them no more. Their love, gratitude, praise, and admiration, are in vigorous exercise. An aged, experienced Christian may recollect, with a pleasing regret, many sweet sensations of this kind, in the early stages of his profession, which he cannot recall. But he now knows that the strong confidence he felt in these golden hours was not the assurance of faith;—it was temporary and transient;—it

was founded upon what we call a good frame. Though his comforts were strong, his faith was weak; for when the good frame subsided, his fears returned, his hope declined, and he was at his wit's end. Then, perhaps, he wondered at his own presumption, for daring to hope that such a creature as himself could have any right to the privileges of a believer. And if, in the warmth of his heart, he had spoken to others of what God had done for his soul, he afterwards charged himself with being a hypocrite, and a false witness both to God and man. Thus when the Israelites saw the Egyptians, (who had pursued and terrified them,) cast up dead upon the shore of the Red Sea, they praised the Lord, and believed. They were little aware of the wilderness they had to pass through, and the trials they were to meet with, before they could enter the promised land.

But strong faith and the effect of it, an abiding persuasion of our acceptance in the beloved, and of our final perseverance in grace, are not necessarily connected with sensible comfort.—A strong faith can trust God in the dark, and say with Job, "Though he slay "me, yet will I trust in him." Yet it is not to be maintained without a diligent use of the instituted means of grace, and a conscientious attention to the precepts of the Gospel. For notions of truth, destitute of power, will not keep the heart in peace. But this power depends upon the influence of the Holy Spirit; and if He is grieved by the wilful commission of sin, or the wilful neglect of the precepts, he hides his face, suspends his influence, and then confidence must proportionably decline, till he is pleased to return, and revive it. There are likewise bodily disorders, which, by depressing the animal spirits, darken and discolour

the medium of our perceptions. If the enemy is permitted to take advantage of these seasons, he can pour in a flood of temptations, sufficient to fill the most assured believer with terror and dismay. But ordinarily, they who endeavour to walk closely and conscientiously with God, attain, in due time, an assurance of hope to the end, which is not easily nor often shaken, though it is not absolutely perfect, nor can be while so much sin and imperfection remain in us.

If it be inquired, why we cannot attain to this state of composure at first, since the object of faith and the promises of God are always the same?—several reasons may be assigned.

Unbelief is the primary cause of all our inquietude, from the moment that our hearts are drawn to seek salvation by Jesus. This inability to take God at his word, should not be merely lamented as an infirmity, but watched, and prayed, and fought against as a great sin. A great sin indeed it is; the very root of our apostasy, from which every other sin proceeds. It often deceives us under the guise of humility, as though it would be presumption, in such sinners as we are, to believe the declarations of the God of truth. Many serious people, who are burdened with a sense of other sins, leave this radical evil out of the list. They rather indulge it, and think they ought not to believe, till they can find a warrant from marks and evidences within themselves. But this is an affront to the wisdom and goodness of God, who points out to us the Son of his love, as our wisdom, righteousness, sanctification, and redemption, without any regard to what we have been, or to what we are, excepting that broken and contrite spirit which only himself can create in us. And this broken spirit, though unbelief perverts it to our discou-

ragement, is the very temper in which the Lord delights, and a surer evidence of true grace than those which we are apt to contrive for ourselves. It is written, He that believeth not the record which God hath given of his Son, maketh him a liar. Why do we not start with horror at the workings of unbelief, as we should do at a suggestion to commit murder, or the grossest outward enormity?

Again, our natural *pride* is a great hinderance to believing. If we acknowledge ourselves to be sinners, and are sensible of our need of mercy, we are not easily brought to see that we are so totally depraved, so exceedingly vile, so utterly destitute of all good, as the word of God describes us to be. A secret dependence upon prayers, tears, resolutions, repentance, and endeavours, prevents us from looking solely and simply to the Saviour, so as to ground our whole hope for acceptance upon his obedience unto death, and his whole mediation. A true believer will doubtless repent and pray, and forsake his former evil ways, but he is not accepted upon the account of what he does or feels, but because Jesus lived and died, and rose, and reigns on the behalf of sinners, and because he is enabled by grace to trust in him for salvation. Further, pride leads us into that spirit of vain reasoning, which is contrary to the simplicity of faith. Till this is renounced, till we become in some measure like little children, and receive the doctrines of Scripture *implicitly*, because they are from God, requiring no further proof of any point than a *Thus saith the Lord;* we cannot be established in our hope. Naaman was very desirous to be healed of his leprosy; but if the Lord had not mercifully over-ruled his prejudices, he would have returned a leper as he came. Before he went to Elisha, he had

considered in his own mind, how the prophet *ought* to treat him; and not having the immediate attention paid to him that he expected, he was upon the point of going away; for his reason told him, that if washing could effect his cure, the waters of Syria were as good as those of Jordan. "It seems," to use the words of a late ingenious writer, "that the Gospel is too good "to be believed, and too plain to be understood, till "our pride is abased."

It is difficult to determine, by the eye, the precise moment of day-break: but the light advances from early dawn, and the sun arises at the appointed hour. Such is the progress of divine light in the mind: the first streaks of the dawn are seldom perceived; but, by degrees, objects, till then unthought of, are disclosed. The evil of sin, the danger of the soul, the reality and importance of eternal things, are apprehended, and a hope of mercy through a Saviour is discovered, which prevents the sinner from sinking into absolute despair. —But for a time all is indistinct and confused. In this state of mind, many things are anxiously sought for as pre requisites to believing, but they are sought in vain, for it is only by believing that they can be obtained. But the light increases, the sun arises, the glory of God in the person of Jesus Christ shines in upon the soul. As the sun can only be seen by its own light, and diffuses that light by which other objects are clearly perceived; so Christ crucified is the sun in the system of revealed truth; and the right knowledge of the doctrine of his cross satisfies the inquiring mind, proves itself to be the one thing needful, and the only thing necessary to silence the objections of unbelief and pride, and to afford a sure ground for solid and abiding hope.

Once more; we cannot be safely trusted with as-

surance till we have that knowledge of the evil and deceitfulness of our hearts, which can be acquired only by painful, repeated experience. The young convert, in his brighter hours, when his heart is full of joys, and he thinks his mountain stands too strong to be removed, may be compared to a ship with much sail spread, and but little ballast. She goes on well while the weather is fair, but is not prepared for a storm. When Peter said, "Thou hast the words of eternal life, we "believe and are sure that thou art the Christ," and when he protested, "Though all men should forsake "thee, yet will not I," he undoubtedly spoke honestly; but the event showed that he did not know himself. His resolution was soon and sorely shaken in the hall of the high-priest, so that he denied his Lord with oaths and imprecations. He was left to fall; that he might learn he did not stand by his own strength. The parable of the prodigal may be accommodated for an illustration of this point. The Scripture says, "Then "shall ye know, if ye follow on to know the Lord." But we often want to know at first, and at once; and suppose,—If I was but sure that I am right, and accepted in the Beloved, I could go on with more spirit and success. Many rejoice greatly when they seem to obtain this desire, but their joy is short-lived. They soon resemble the prodigal; they become vain, rash, and careless; they forsake their father's house; their attention to the means of grace is slackened; they venture upon smaller deviations from the prescribed rule, which, in time, lead them to greater. Thus their stock of grace and comfort is quickly exhausted. They begin to be in want; and, after having been feasted with the bread of life, are reduced to feed upon such husks as the world can afford them. Happy, if at

length they are brought to their right minds! But, oh! with what pungent shame and humiliation do they come back to their Father! He, indeed, is always ready to receive and forgive backsliders; but surely they cannot easily forgive themselves for their ingratitude and folly. When he has healed their broken bones, and restored peace to their souls, it may be expected that they will walk softly and humbly to the end of their days, and not open their mouths any more, either to boast, or to censure, or to complain.

For, a man who possesses a Scriptural and well-grounded assurance in himself, will evidence it to others by suitable fruits. He will be meek, unassuming, and gentle in his conduct before men, because he is humbled and abased before God.—Because he lives upon much forgiveness, he will be ready to forgive. The prospect of that blessed hope assuredly laid up for him in heaven, will make him patient under all his appointed trials in the present life, wean him from an attachment to the world, and preserve him from being much affected either by the smiles or the frowns of mortals. To hear persons talk much of their assurance, and that they are freed from all doubts and fears, while they habitually indulge proud, angry, resentful, discontented tempers, or while they are eagerly grasping after the world, like those who seek their whole portion in it, is painful and disgusting to a serious mind. Let us pity them, and pray for them; for we have great reason to fear that they do not understand what they say, nor whereof they affirm.

July 11, 1795. OMICRON.

ON COVETOUSNESS.

WHAT is Covetousness? It is an easy besetting sin, from which few persons are entirely free; and it is eminently deceitful. It is decried and condemned in others, by multitudes who live in the habit of it themselves. It is very difficult to fix a conviction of this sin upon those who are guilty of it. Whether drunkards or profligates regard the warnings of the preacher or not, when he declares that they who persist in those evil practices shall not inherit the kingdom of God; they know at least their own characters, and are sensible that they are the persons intended. But if he adds, Nor the covetous man, who is an idolater—the covetous man usually sits unmoved, and is more ready to apply the threatening to his neighbour than to himself. If he is willing to entertain the ministers or friends of the Gospel sometimes at his table, if he now and then gives a few shillings to the poor, and a guinea or two to a charitable subscription, he cannot suspect that he is liable to the charge of covetousness.

There are two words in the Greek Testament, which are rendered *covetousness* in our version. The one literally signifies, *The love of money;* the other, A *desire of more.* The senses are indeed coincident: for no man would desire more of that which he does not love; and as he that loveth silver, cannot be satisfied with the silver that he already possesses, he will of course desire more. Money is generally loved and valued at first, as a mean of procuring other things which appear desirable; but many who begin thus, are brought at length to love money for its own sake. Such persons are called misers. We meet with those

who, so far from being benevolent to others, are cruel to themselves, and, though abounding in wealth, can hardly afford themselves the necessaries of life. But a man may be very covetous, though, not being yet given up to this judicial infatuation, he may congratulate himself, and thank God, that he is not a miser.

I consider covetousness as the most generally prevailing and ensnaring sin, by which professors of the Gospel, in our commercial city, are hindered in their spiritual progress. A disposition deeply rooted in our fallen nature, strengthened by the habits of business, the immense circulation of cash, the power of custom, and the fascinating charm of a balance sheet, is not easily counteracted.

If we are, indeed, believers in Christ, and partakers of the power of his resurrection, we are bound by obligation, and required by our rule, to set our affections on the things that are above, not on the things on the earth. He has called us out of the world, and cautioned us against conformity to its spirit. While we are in the world, it is our duty, privilege, and honour, to manifest that grace which has delivered us from the love of it. Christians must indeed eat and drink, and may buy and sell as other people do; but the principles, motives, and ends of their conduct, are entirely different. They are to adorn the doctrine of God their Saviour, and to do all for his glory. By his wisdom and providence, he places them in different situations, that the power and sufficiency of his grace may appear under a great variety of outward circumstances. He gives them talents, to some more, to others less; but all to be improved for him. Whether they are rich or poor, bond or free, they are so by his appointment; with which, if they cheerfully comply,

they shall, in due time, be sensible that he chooses better for them, than they could have chosen for themselves. The language of faith, when in exercise, will not be, "What is most conducive to my temporal ease "and prosperity?" but, "What will give me the fairest "opportunity of glorifying him, who has bought me "with his blood, and called me out of darkness into "his marvellous light? Too much of my time has "already been wasted: how shall I improve the little "uncertain remainder for his service? I am too short-"sighted to judge for myself, but he has thus far "determined it. I am where he has placed me: and "the calling in which his mercy found me, (if it be "a lawful one,) is that in which, for the present, I am "to abide as the best for me. When it ceases to be "so, I may depend upon him to appoint me another. "But till then I desire to be contented with such "things as I have, and to be thankful for them. He "knows my frame, my feelings, my wants, and my "trials; he permits, yea, invites me to cast all my "cares upon him; he assures me that he careth for "me, and therefore I only wish to do or to suffer ac-"cording to his will to-day, and to leave the concerns "of to-morrow in his hands. While I live, may I "live for him, and when I die, may I go to him! May "his grace be sufficient for me, and all shall be well."

The Christian knows, or should know, that it is not necessary to be rich, or to be admired or envied by an unthinking world; but it is absolutely necessary for him to maintain peace of conscience, communion with God, and a cheerful activity of spirit in his service. And as his gracious Lord accepts him, not according to what he actually does, but according to what

he would do if he could, so that he who can only give a cup of cold water to a prophet, in the the name of a prophet, should receive a prophet's reward ; in this respect all his people, however differently situated, are exactly upon a par. Luke xxi. 3, 4.

But, alas ! how many who profess to know and value the Gospel, are far otherwise minded ! The chief mark of their profession is, their attendance upon the ordinances of worship. At other times, and in other respects, they are not easily distinguished from the world. If their houses, furniture, tables, and other appendages, secure them from the suspicion of being misers, the manner in which they follow their business, sufficiently proves them to be covetous. If, when they can find leisure to speak of religion, they complain that their frames are low, and that they have but little comfort in the ways of God, this is the most favourable token we can find to encourage our hope, that in the midst of all their hurry, there may be a latent sincerity at the bottom. For how can it be otherwise, if they had a spark of life and grace in their hearts, while they attempt to look two ways at once, and to reconcile the incompatible claims of God and mammon? The love of money, and the desire of more, are always in exercise. As to these, their frames seldom vary, from the beginning to the end of the year. They rise early, take late rest, and eat the bread of carefulness, that they may be able to vie with the world in their outward appearance, and to lay up snares, and thorns, and encumbrances, for their children. Often, when already possessed of a lawful business, which affords a competence for a comfortable support, if opportunity offers, they eagerly catch at some other prospect of gain, though they thereby double their

anxieties, and encroach still more upon that time, (too little before,) which they could afford to allot to the concerns of their souls. Such opportunities they call providential openings, and perhaps say they are thankful for them; not considering that such openings of Providence are frequently temptations or tests, which the Lord permits a man to meet with, to prove what is in his heart, and to try him, whether he will hold fast his integrity or not, and whether his affections be indeed set on the things above, or still cleave to the earth.

It is sometimes the pleasure of the Lord to give a servant of his what the world calls prosperity. He places him in a line of life suited to his turn and ability, prepares a plain path before him, and, by a blessing upon his industry and economy, the man, perhaps, from small beginnings, increases in wealth, almost imperceptibly, with little other solicitude on his own part, than a faithful attention to the duties of his calling from day to day. Such a person is a public benefit. The Lord, who gives him riches, teaches him likewise how to use them. He chiefly values the increase of his property and influence, as they enlarge his sphere of usefulness. He is ready and active to promote the cause of God in the world, and to relieve the wants and miseries of his fellow-creatures. He is eyes to the blind, and feet to the lame; the friend of the fatherless and the widow. Persons of this character are to be found amongst us; but compared with the bulk of professors, we may apply to them what the poet says of the fleet of Æneas after the storm:

Apparent rari, nantes in gurgite vasto.

A few still swim upon the waves, which have swallowed

up many. For those who, as the apostle expresses it, "will be rich," who will strain every nerve to load themselves with thick clay, and to be found in the list of those who gain much money, or transact much business, may, and often do, obtain the poor reward they seek. As in the case of Israel, when, not satisfied with bread from heaven, they importunately clamoured for flesh likewise; God gives them their desire, but sends leanness withal into their souls. They expose themselves to temptations and snares, to foolish passions and pursuits; and thus too many, who promised fair at the first setting out, are drowned in destruction and perdition. For it is written in the Scripture, that no covetous man, who is an idolater, shall inherit the kingdom of God; and the Scriptures cannot be broken.

At the best, if they do not finally perish, they are in great danger of erring from the faith, and certainly pierce themselves through with many sorrows: for the love of money is the root of all evil. We may err from the faith, without changing the form of our creed, or imbibing doctrinal errors. Faith is an active, powerful principle; it realizes things unseen, it leads to the throne of grace, it feeds upon the word of life, it desires and obtains communion with God, and power from the Spirit of grace, by which it purifies the heart, works by love, and overcomes the world. These are the sure effects of faith; and he who does not in some measure experience them in himself, may have an opinion, a notion of the truths of the Gospel, and may be right in theory; but he is either an utter stranger to the faith of God's people, or has greatly erred from it.

Who can enumerate the many sorrows with which the covetous and worldly-minded professor is pierced!

Especially if it be the Lord's pleasure to be gracious to him, and he purposes to bring him at last out of the snares in which he is entangled. Then, sooner or later, his schemes are broken; losses, crosses, disappointments, and anxieties, wear down his spirit. Improper connexions which he would form, because he would be rich, become thorns in his sides and in his eyes. He trusted in men, and men deceive him; he leaned upon a weak reed, which breaks, and he falls. Thus he finds that the way of transgressors and backsliders is hard. His distresses are aggravated by the voice of conscience, which will speak, and will be heard—"Hast "thou not procured these things to thyself, in that "thou hast forsaken the Lord thy God, when he led "thee by the way?"

Covetousness, or the love of the world, is one great cause of the many trials we meet with in life. The principle of this evil is so strong in us, and so powerfully nourished by almost every thing around us, that it is seldom suppressed but by a course of sharp discipline. Many persons have now reason to be thankful for those dispensations of Providence which once seemed most severe. If the Lord had not seasonably defeated their plans of life, withered their gourds, broken their cisterns, and wounded them where they were most keenly sensible, they might, yea, they would have gone on from bad to worse. But losses are gains, and the heaviest trials are mercies, when sanctified to bring us to our right minds, and to guide our feet into the paths of peace.

If therefore, my dear reader, you wish to avoid trouble, and to pass through life as smooth as possible, take heed and beware of covetousness. If the Lord loves you, he will not lose you; and therefore he will

beat you, as it were, in a mortar, if necessary, rather than permit that to remain in you which his soul abhors, and which, if it were to remain, would exclude you from his kingdom. He has said, and daily experience and observation confirm his aphorism, "A man's life, (the real comforts of it,) "consisteh not in the abun-"dance of the things which he possesseth." Gold cannot communicate peace of mind, nor compensate for the want of it. Surely they who are satisfied with a little of this world's goods, must be more happy than they who are not satisfied with a great deal. Remember likewise, that where much is given, much will be required; and seriously consider, what will it profit a man, if he should gain the whole world, and lose his own soul!

OMICRON.

Oct. 2, 1795.

ON THE COMFORTS AND SNARES OF SOCIAL AND RELATIVE AFFECTIONS.

ALAS! how difficult do we find it to observe a due medium between overvaluing and undervaluing our creature comforts; especially those of social and relative life. The mutual affections which does, or should subsist between husband and wife, parents and children, and proportionably between other family connexions, or our intimate and tried friends, constitute our chief temporal pleasures. These are almost the only pleasures this earth can afford, which are very interesting to an intelligent and serious mind. For these the voluptuary has little relish; sensuality has blunted his

feelings, and his gratifications are scarcely superior to those of the brutes.

Such persons are not at present concerned in the subject of this paper, nor can they well understand it. I write for those who possess and value the comforts of domestic life, acknowledge the goodness of the Lord in bestowing and preserving them, who wish to make them additional motives for gratitude and praise, but are often apprehensive that their attachments to his gifts withdraw their thoughts from the great Giver, and encroach upon that supreme regard which is only due to himself.

A disposition to love the creature more than the Creator, is undoubtedly a part and a proof of our natural depravity. This evil principle, described by the apostle under the names of the Flesh, the Old Man, and Indwelling Sin, however weakened and mortified in a true believer, is not extirpated. The opposition between nature and grace, flesh and spirit, renders the Christian life a state of constant warfare. They are opposite, contrary, contradictory one to the other; no peace or truce can subsist between them. The effects of this conflict extend to every faculty: when grace is in exercise, the motions of sin are noticed, checked, and lamented; but they are always sufficiently strong to render our best intentions and best actions defective and polluted; and particularly to depreciate and adulterate the finest feelings of humanity, and to turn our glory into shame. Thus our comforts often become our snares, and that which should be for our health proves an occasion of falling.

We cannot be too watchful against this propensity: it should prompt us to daily humiliation and much prayer. But the Lord is not a hard master; he gives

us all things richly to enjoy; not to raise, and then disappoint our expectations, but, within the limits his wisdom prescribes, to gratify them. Ignorance and superstition misrepresent him. Under their influence multitudes think to please him by self-invented austerities and mortifications, and suppose they shall be acceptable to him, in proportion as they make themselves miserable. But, on the contrary, we are assured that he delights in our prosperity, so far as it is consistent with our safety; and that he does not willingly afflict the children of men, and especially his own children, who love and serve him. He has placed us in a world, in which, (considered as his world,) every thing is beautiful in its season, proper use, and due subordination, to our chief good; though, considered as *man's* world, our apostasy has filled it with confusion and misery.

Contemplate his goodness in a rural situation. Light, colours, and prospects, are suited to please the eye. The singing of birds, the lowing of the cattle, the bleating of the sheep, and, in general, the inarticulate tones of all the animal tribes, are soothing and grateful to the ear. During a great part of the year, the scent of blossoms and flowers perfumes the air, and regales the sense of smelling. Food is a necessary mean for the preservation of life, and would be so if it were no less unpalatable than the most nauseous drugs. But we are furnished with a profusion and variety of articles, which, while they satisfy our hunger, and recruit our strength, are likewise grateful to the palate, and accommodated to the different tastes of different persons: nay, he has not only given us food, but fruits. These are certainly not needful for the support of life, nor are they interdicted like the fruit of the tree of knowledge, but are freely presented for our use. Things

might have been so constituted, that all our sensations from external objects would have been disagreeable and painful. But God is good. We should live in the midst of continual enjoyments if we obeyed his precepts, and observed his regulations; which, however contrary to the evil dispositions of our fallen nature, amount to no more than the kind admonition, *Do thyself no harm;* for there is not a single restriction enjoined by the scripture, with which it would not be our interest to comply, if the authority of God was wholly out of the question. But sin, where it prevails, dishonours God, abuses his gifts, and throws all into confusion. Intemperance, riot, and disorderly passions, have filled the earth with wo.

Thus as we are creatures formed for society, and cannot live, either with safety or comfort, in a solitary state, it has pleased God of his goodness to make us susceptive of social affections, which sweeten our intercourse with each other, and combine duty with pleasure. Parents are certainly bound by the law of nature to take care of their own children, and to provide for them; especially in the helpless state of infancy, when they are utterly unable to take care of themselves. This would often be an irksome task, if they did not feel an instinctive tenderness for their infant offspring at first sight, which makes that delightful which might otherwise be troublesome.

It is likewise the appointment of God, that the successive generations of mankind should be prepetuated by marriage. As this is the nearest of all natural relations, so when the union is properly formed and conducted, it is the most interesting and endeared. This union, by the will of God, is in itself indissoluble till death makes a separation, excepting in the single case

of unfaithfulness. But the marriage state, when entered into without a regard to God, to the rules of his word, and a dependence upon his blessing, is seldom productive of an abiding union of hearts: and if this be wanting, the case of either party may be compared to that of a dislocated limb, which is indeed still united to the body, but, not being in its proper place and connexion, is useless and painful itself, and the cause of pain and uneasiness to the whole body. Even the marriages of those who come together, and live together in the fear of the Lord, are subject to heavy taxes: doubled in wedlock, and frequently multiplied in children; they have a larger share of cares, duties, and anxieties, than those who live single; yet they are comparatively happy. And I think, all things considered, they have the most favoured lot. They love the Lord, they seek his presence and blessing, and they do not seek in vain. They love each other, they have one faith, one aim, one hope. Their mutual affection, intimacy, and perfect confidence, greatly enhance the value and relish of the comforts in which they participate, and alleviate the weight of their burthens and trials. Love sweetens labour, and blunts the sting of sorrow. The vicissitudes of life give energy to prayer; and repeated supports and deliverances, in answer to prayer, afford new motives and causes for praise and thanksgiving.

But still they are jealous of themselves, lest those affectionate feelings, which greatly assist them in discharging their social and relative duties with attention and cheerfulness, should become excessive and idolatrous. And, as I have already observed, they have reason to be always upon their guard, lest that which is lawful and right in itself, should, by being indulged

in an immoderate degree, become ensnaring and hurtful. A true believer is, for the most part, rather shocked than seduced by temptations to gross evils : his heart recoils at the proposal. He thinks, with Joseph, "How "can I do this wickedness, and sin against God?" *Perimus in licitis*—His chief danger lies in the abuse of lawful things. The relation we stand in to God, as his intelligent creatures, from whom we derive all that we have or are, and on whom we depend for every breath we draw, makes it our indispensable duty to love him with all our heart, and mind, and soul, and strength. And as we have broken this law of our creation, he has in mercy been pleased to claim us for his own by a new and more endearing title. He has redeemed us to himself by his blood. He has bought us with a price, and paid his life as a ransom for our souls. When a sinner is enabled to feel the force of this argument, he needs no more : the love of Christ constrains him. From that moment he is made willing to devote himself, and his all, to him who died for him. But the flesh striveth against the Spirit : he is still a poor creature. He cannot do the things that he would, nor as he would ; otherwise every thought of his heart should be in absolute subjection to his Lord and Saviour.

The Lord, who knows our frame, and whereof we are made, is unspeakably merciful to our infirmities, but he will not admit a rival. The believer knows and acknowledges, that whatever he possesses, which is not held and improved in subordination and subserviency to the will and glory of him from whom he received it, is so far an idol ; and the consciousness of his proneness to afford these intruders an undue share in his affections, often makes him confess to the Lord with Job, "Behold, I am vile," though his outward con-

duct in the sight of men may be unblameable and exemplary.

Yet perhaps some persons may be overburdened with this apprehension. The Gospel is not designed to make us stoics: it allows full room for those social feelings which are so necessary and beneficial in our present state, though it teaches and enjoins their due regulations. It is the duty, no less than the privilege of husbands, to love their wives, even as their own-selves, yea, even as Christ loved the Church, who gave himself for it. These expressions are very strong; they imply great love, tenderness, and sympathy. When the Lord said to Abraham, "Take now thy son, thine "only son, Isaac, whom thou lovest," he did not reprove him for loving his child; and Abraham's prompt obedience, when commanded to offer up his beloved son, was a proof, that though his love to Isaac was strong, it was not inordinate. And the apostle declares, "that if any man provide not for those of "his own house, (his kindred, his more distant relatives "by blood or affinity,) he hath denied the faith, and is "worse than an infidel." He is to provide for them, if in his power, in preference to others, which plainly intimates that they are preferably entitled to his love. Friendship, likewise, between those who are joint partakers of grace, is very consistent with true religion. Such was the friendship between David and Jonathan. And though our Lord loved all his disciples, one of them is honoured with a peculiar distinction, as the disciple whom Jesus loved.

God formed us originally for himself, and endued the human mind with a capacity which he alone can fill. But when he dwells in the heart, there is still room for innumerable objects of complacence, in their

proper subordinate order. When a woman marries, she may continue to love her own parents and relatives as formerly; she may extend her affection and regard to the parents and friends of her husband; in a course of years the number of those whom she loves and values may be greatly increased, without interfering with each other, or with what she owes to her husband; but there is a different and special regard due to him, which if she should transfer to another person, she would be criminal. Thus we may love, and we ought to love, our husbands, wives, children, parents, and friends; and if we consider them as the Lord's gifts—if we seek his blessing in them and upon them—if we hold them at his disposal—if we employ all our influence with them, to engage them to seek and love him supremely—if, when they are removed from us, we are disposed to yield a cheerful submission to his holy will—and if, when things are brought into competition, we rather choose to venture displeasing our dearest friends, than to sin against the Lord—with these restrictions we cannot easily love them too much.

But who can come up to this standard? I suppose no person can completely. But we may aim at it; we may lament our deficiency; we may pray for more grace; and by grace we may approximate more and more to it. It is not necessary to distress ourselves with what may happen; as, how should I behave, if the Lord were to take the desire of my eyes from me suddenly? We are to live to-day, and to leave to-morrow with him. If we presume that we could support such a stroke, we should probably find it too heavy for us. But this we *may* say, The Lord is all-sufficient, and he is faithful. He has promised strength according to the day. He permits me to call upon him in the

time of trouble; and I trust, when the time of trouble shall come, he will enable me to pray for that help from him, without which I know I must sink; for in myself I am weaker than a bruised reed. In the mean time I endeavour to cast all my care upon him who careth for me.

For the rest, we are in the Lord's school—the school of the cross. His daily providential dispensations are suited to wean our attachment from every thing here, and to convince us that this cannot be our rest—it is polluted. Our roses grow on thorns, our honey wears a sting. Frequently our sharpest trials spring from our choicest comforts. Perhaps, while we are admiring our gourd, a worm is secretly preying upon its root. As every bitter thing is sweetened to a believer, so there is some bitter thing mingled with the sweet. This is wisely and mercifully ordered. It is necessary. And if things were not so bad with us, as in the language of sense they sometimes are, they would probably be soon much worse. With such hearts as we have, and in such a world as we live in, much discipline is needful to keep us from sleeping upon the enchanted ground. But the time is short. It will not be thus always. We hope soon to be out of the reach of sin and temptation. Happy hour, when sorrow and mourning, hitherto our inseparable companions, shall flee away, to return no more! when joy and gladness shall come forth to meet us, and conduct us home! Then those who have loved each other in the Lord upon earth, shall rejoice together before him, shall drink of the rivers of pleasure that are at his right hand, and their happiness shall be unspeakable, uninterrupted, without abatement, and without end.

OMICRON.

THE CONSTRAINING INFLUENCE OF THE LOVE OF CHRIST:

A SERMON,

PREACHED IN THE CHURCH OF THE UNITED PARISHES OF

ST. MARY WOOLNOTH AND ST. MARY WOOLCHURCH-HAW,

LOMBARD-STREET,

BEFORE THE RIGHT HONOURABLE

THE LORD MAYOR, ALDERMEN, AND SHERIFFS,

On the 30th day of March, 1800,

FOR THE BENEFIT OF

LANGBOURN-WARD CHARITY-SCHOOL.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven: MATT. v. 16.

TO THE

TREASURER, THE TRUSTEES, AND COMMITTEE

OF

THE CHARITY SCHOOL OF LANGBOURN-WARD;

THIS SERMON,

PUBLISHED AT THEIR REQUEST,

IS RESPECTFULLY DEDICATED AND PRESENTED,

BY THEIR OBEDIENT SERVANT,

JOHN NEWTON.

ADVERTISEMENT.

THE preacher cannot publish this Sermon as an exact copy of what he delivered from the pulpit. Some interval passed before he was desired to print it. His recollection is much impaired by age; and he had no notes to assist it: but the plan is the same. He hopes and believes that none of the leading sentiments are omitted, and that the additions, if any, are but few. As it is, he commends the perusal to the candour of the reader, and the blessing of Almighty God.

THE CONSTRAINING INFLUENCE OF THE LOVE OF CHRIST.

2 Corinthians v. 13—15.

For, whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For, the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.

THE apostles, and first preachers of the Gospel among the heathens, exhibited to them a phenomenon perfectly new. The Greeks and Romans had known persons, among themselves, who had strenuously exerted their talents and activity in the pursuit of fame, power, or wealth; but they now saw men no less indefatigable and persevering in prosecuting a design which, far from procuring them either honour or profit, exposed them, wherever they went, to contempt, stripes, imprisonment, and death. Their professed aim was to make others as happy as themselves in the possession of an unseen Good. For the attainment of this end, they willingly gave up all prospect of worldly advantage, though they were generally treated with scorn and cruelty by the most of those whose best interests they wished to serve. This was a disinterested benevolence, of which the philosophers, the pretended friends of wisdom and virtue, had no idea; nor were

the means they employed better understood. They preached Jesus Christ, and him crucified*! For, endeavouring to persuade their hearers to place their whole hope and dependence upon one whom they had never seen, but who had been publicly executed as a malefactor; and to affirm that this Jesus, who died upon the cross, was yet alive†; that he, who could not save himself from an ignominious death, was the author of eternal salvation to those who believed on him; for these strange assertions, they were pitied or despised as visionaries, by those who did not revile them as hypocrites. Thus Festus, who seemed to have a favourable opinion of St. Paul's integrity, when he heard him relate the manner of his conversion, thought that no man, in his sober senses, could talk so; and therefore he said, with a loud voice, "Paul, thou "art beside thyself‡."

But his Lord and master was treated thus before him, and upon similar grounds. His zeal for the honour of his heavenly Father, and his compassion for the souls of men, carried him so far, that we read, his friends, that is, his relations according to the flesh, and who really wished him well, sought to lay hold of him, and restrain him; for, they said, he is beside himself§.

The apostle Paul was not mad; he spoke the words of truth and soberness; he knew whom he had believed; he knew the worth of immortal souls, and the importance of eternity. He had once fiercely opposed the Gospel, breathed out threatnings‖ and slaughter against the disciples, and, not content with the mischief

* 1 Cor. ii. 2. † Mark xv. 31. ‡ Acts xxvi. 24.
§ Mark iii. 21. ‖ Acts ix.

he had done in Jerusalem, was hastening to Damascus to vex and wrong the believers there; but he was arrested in his journey by a light and a voice from heaven; he found himself in the power of that Jesus whom he had persecuted, and who is pleased to consider all that is done, either for or against his people, as done to himself. The furious Paul, of Tarsus, was humbled, pardoned, and, in a few days, commissioned to preach that faith which he had so pertinaciously laboured to destroy. From that hour, renouncing all connexion with his former friends, the chief priests and council, and all expectations from them, renouncing likewise that righteousness of the law in which he before had boasted, he devoted himself to the service of his Lord and Saviour, and of the cause which he had opposed. His ardour was astonishing and exemplary. Unwearied by labour, undismayed by danger, unaffected by hardship and suffering, but supported and cheered by the presence of him whom he served, he preached the Gospel in season and out of season, publicly and from house to house, in Judea, in Asia, in Greece, in Italy, and many other parts of the Roman empire.—For this zeal in seeking to promote the good of others, of strangers, of enemies, at the expense of all that was dear to himself as a man, he found, as he expected, in almost every place which he visited, open oppositions, and secret conspiracies against his life: he was scourged by the Jews, beaten with rods by the Romans, and confined in prisons and chains. He was likewise the marked object of general contempt; the wise men of the times despised him as a babbler; he was regarded by many as the filth of the world, and the offscouring of

all things; many said, "Away with such a fellow from "the earth, it is not fit that he should live*!" But when, in defiance of all discouragements, he still pressed forward, as if he had done nothing while any thing more remained to be done, accounted the disgrace he met with his honour, and gloried in his chains†, we cannot wonder if the more moderate of his observers, who knew not his principles, thought that he was surely beside himself.

The only apology he saw fit to make, is expressed in my text. The bulk of mankind in Christendom, by whatever name they are distinguished, pay little more regard to the Gospel, than the Jews or heathens did in the apostles' days. The heart of man, in its natural state, is the same in all ages, devoid of either taste or inclination for the things of God, till visited by power from on high. Faithful ministers are still liable to be thought beside themselves, by some, for the subject-matter of their discourses; by others, for the importunity and freedom of their addresses to the consciences of their hearers. We are, however, encouraged by St. Paul's example, and we adopt his apology: If we are beside ourselves, it is to God. We speak in his name, and the message we deliver, so far as agreeable to the Scripture, is from him, and to him we are responsible. If we are sober, if we expostulate and reason with you in familiar language upon the uncertainty of life, the certainty of death, and a future judgment, and other truths, which none but infidels will venture to deny, it is for your sakes.

The word *enthusiasm* is often used by the same

* Acts xxii. 22. † Acts xxviii. 20.

person, in two very different senses. It is a term of commendation when applied to orators, poets, painters, or sculptors, and expresses the energy of genius. No one is expected to excel in the fine arts without a portion of enthusiasm ; and it is supposed essential to military prowess. But it has quite another acceptation in religious concerns. If a minister of the Gospel is warm and earnest, he is frequently stigmatized as an enthusiast, that is, as the imposers of the name would have it understood, a person of a weak mind and disordered judgment, if he be really sincere ; for, many are willing to suppose that his enthusiasm is no more than a mask or veil, assumed to cover the artful views of a designing hypocrite.

For myself, it is a small thing for me to be judged by man's judgment*. At my time of life, nearly the close of my seventy-fifth year, it behooves me to think it very possible, yea, not improbable, that every time I appear in the pulpit may be my last ; and, when I look round upon this respectable congregation, I doubtless see some persons before me who will never hear me again. Perhaps we shall meet no more in this world; but we shall certainly meet before the tribunal of the Great Judge, to whom all hearts are open, all desires known, and from whom no secrets are hidden. Then *I* must give an account of my ministry, and *you* must give an account of yourselves to God. Surely, if I believe what the Scripture teaches of the evil of sin, the glory of the Saviour, the worth of the soul, and the importance of eternity, you will allow me to speak with the same degree of emotion. As this may be my

* 1 Cor. iv. 3.

last opportunity, if there were but one person amongst us, who has not yet attended duly to these great subjects, I must not let him depart as he came; I must warn him by the terrors of the Lord; I must beseech him by his tender mercies*: I am desirous to save both my own soul and the souls of those that hear me†. Whether I be beside myself, or sober, it is for the cause of God and for your sakes. The love of Christ constraineth me.

We may observe from this passage,

I. The grand leading motive of the apostle's conduct, "The love of Christ constrains us."

II. Two doctrines which virtually comprehend the whole subjects of the Gospel-ministry: 1. The provision which the mercy of God made for the recovery of fallen man, "One died for all;" whence he infers, 2. "Then were all dead."

III. The end he had in view, and which he hoped and expected to obtain, by insisting on these truths wherever he went: "That they which live should not, "henceforth, live to themselves, but to him who died "for them and rose again."

I. The love of Christ was the apostle's chief motive; it constrained him, συνεχει; bore him along like a torrent, in defiance of labour, hardship, and opposition. Many of us know the force of love in social life, and feel a readiness to do, bear, or forbear much for those whom we greatly love. But there is no love to be compared with the love of Christ. He is the brightness of the Father's glory‡, the express image of his person, God manifest in the flesh; all things were cre-

* 2 Cor. v. 11.; Rom. xii. 1.
† 1 Tim. iv. 16.
‡ Heb. i. 3.; 1 Tim. iii. 16.

ated by him, and for him; for, this high and lofty One, who inhabiteth eternity*, in the fulness of time, assumed our nature into personal union with himself, was born of a woman, made under the law, to redeem those that were under the law, that sinners, believing in his name, might not only escape deserved condemnation, but might receive the adoption of sons †. For this great purpose, he emptied himself; and, though in the form of God, he appeared upon earth in the form of a servant; submitted to a state of poverty, reproach, and opposition, was despised and rejected of men, lived a suffering life, and terminated his sufferings by a cruel and ignominious death; for, he became obedient unto death, even the death of the cross ‡. Therefore, God highly exalted his human nature, and has given him a name above every name. The Lamb, once upon the cross, is now the Lamb upon the throne, possessing and exercising all power in heaven and on earth. Yet he is still mindful of those for whom he suffered; his heart is made of tenderness; his bowels melt with love; he appears in the presence of God for them §, as their great high priest, advocate, and intercessor. By his holy word he invites, and by the power of his Holy Spirit he draws, and encourages, and enables the weary and heavy-laden to come unto him for rest. He declares, that they who apply to him, he will *in no wise* cast out; and he promises to save them *to the uttermost* ‖; to support and guide them safely through all their conflicts, temptations, and trials, while they are here; to lead them safely through the dark valley of

* Isaiah lvii. 15. † Gal. iv. 4, 5. ‡ Phil. ii. 8.
§ Heb. ix. 24. ‖ John vi. 37.; Heb. vii. 25.

the shadow of death; and then to receive them to himself, that they may be ever with him to behold his glory*.

Such is the love of Christ;—or rather, we may be ashamed of the faintness of our conceptions of this love. When we attempt to consider the glory of his divine person, the depth of his humiliation, the unknown sorrows and agonies which wrung his heart in Gethsemane and on Mount Golgotha, and that he endured all this for his enemies, even for those whose hearts were, both by nature and habit, alienated from him, the power he exerts in reconciling them to himself, the blessings he bestows upon them in this life, when they are renewed by his grace, and the eternal happiness he has prepared for them in a future state,—I say, when we attempt to conceive of this love, in its origin, progress, and effects, we are soon overwhelmed, our thoughts are swallowed up, and we can only wonder and adore in silence. This love of Christ to sinners is inexpressible; unsearchable, and passing knowledge; it is an ocean without either bottom or shore.

They who have obtained mercy, who know and love, and trust him, have likewise their peculiar and appropriate reasons for admiring his love. They often reflect on what they were doing, and whither they were going, when he first touched their hearts and made them willing to receive him as their prophet, priest, and king. They are sensible that, if they had died in their ignorance, they must have been lost for ever: and, while they see many of their fellow-creatures, no worse by nature than themselves, who live in the world, with-

* John xvii. 24.

out God, and without Christ, and who die, it is to be feared, without any solid ground of hope, they rejoice, with trembling, for that undeserved and unsought mercy, which preserved them from going down into the pit of destruction, when their sins were unpardoned, and their hearts unhumbled. They confess that they were barren trees in God's vineyard ; and, though he had a right to expect fruit from them, and waited year after year, he found none. Why then were they not cut down as cumberers of the ground? It was owing to the gracious interposition of the Great Mediator whom they had long disregarded. Thus, as we have observed, it was with our apostle. The pride of his heart, and the prejudices of his education, had fired him with rage against the cause and the people of the Lord. He seems to have been no less active and furious in opposing them than Herod. But Herod was suddenly cut off, and devoured by worms ; whereas Paul of Tarsus, who had done much mischief, while meditating more, was suddenly convinced, humbled, and pardoned. We cannot wonder that the love of Christ was the constraining motive of his conduct from that time to the end of his life.

Oh, that we all knew the need and the worth of this Saviour ! Then we should all love him ! This will be the deciding point at last. St. Paul, writing by inspiration of God, says, in one place, " Grace be with all " them that love the Lord Jesus Christ in sincerity*." In another place, under the same influence, he denounces an awful sentence against those who love him not : " If " any man love not the Lord Jesus Christ, let him be " anathema†." This was by no means the apostle's wish;

* Ephes. vi. 24. † 1 Cor. xvi. 22.

he would willingly have been made an anathema himself after the manner of Christ*, if he could thereby procure the salvation of his enemies who sought his life in every place. But he declared the will of God, that if any man, who hears, or might hear, the record that God has given of his Son, refuses to love and serve him, and lives and dies a stranger to his love, he must, he will, be accursed! for,

II. He is the One, the mighty One, who died for all. The sacrifices, which were types of his appearance in the fulness of time to put away sin by the sacrifice of himself, were appropriated for the instruction and consolation of the people of Israel. But now the partition-wall is broken down. This distinction between Jew and Gentile is removed. Jesus died, that all, of every age and nation, whether high or low, rich or poor, bond or free, who, to the ends of the earth, and to the end of time, should believe in his name, might live through him. As the sun, his great visible emblem, fills every eye with his light, and would do so, were they as numerous as the leaves upon the trees or the blades of grass in the fields, without the least diminution of his effulgence; so this Lord God, our Saviour, the sun of the intellectual world, is the same yesterday, to-day, and for ever. Wherever the word of his Gospel is known, he makes it his power to the salvation of all who believe on him. The value and efficacy of his atonement and righteousness are inexhaustible. It is true, the blind are in darkness at noon-day; but this Sun of Righteousness not only affords light to those who can see, but gives sight to the blind. He invites all to come to him for relief; but many refuse to apply.

* Rom. ix. 3.

They prefer darkness to light, because their deeds are evil. But all who seek him, and wait for him, in the way of his appointment, are graciously accepted; they receive their sight; they look to him, and are saved. He has declared, Him that cometh I will in no wise cast out, whatever their former characters or conduct may have been; but they who, though repeatedly wooed and warned, will not come, if they persist in their obstinacy, must perish in unbelief; for he is sovereign in the dispensation of his grace.

If One, if *this* One, the only-beloved Son of God, died thus for all; if the Lord of Glory humbled himself to assume our nature, and became obedient unto death, even the death of the cross; it surely must be for some very important design, worthy of himself, and which he alone was able to accomplish. The apostle briefly states the necessity and urgency of the case, by way of inference: If one died for all, then were all dead. The Scripture abundantly declares the state of fallen man, of all mankind, to be a state of death. We are all, by nature, dead in a twofold sense; dead in *law*, and dead in *sin*.

When a criminal has been tried, convicted, and condemned to death in a court of justice, we speak of him as a dead man, though the sentence be not yet executed, and the king has the prerogative of pardoning him, if he is pleased to exercise mercy. We indeed compare great things with small, when we attempt to illustrate the proceedings of God with men, by the usages which obtain among ourselves; yet, in some respects, they are often apposite, and the Scripture teaches us by them.

As we are rational creatures, capable of knowing our Maker, and our dependence upon him for life, and

breath, and all things; we are bound to love God with all our hearts, to devote our strength, power, and faculties to his service, to obey his commands, to avoid whatever is contrary to his known will, to believe his promises, and to seek our happiness in his favour. This is the law of our nature, it is indeed the law of all created intelligences, whether angels or men. When God created man upright, in his own image, this obedience and submission, and a disposition to seek his supreme delight in his Maker, were as natural to him as it is for a fish to swim or a bird to fly. But this law we have broken. We are now depraved, and fallen from our original righteousness. We are now in a state of rebellion against God. We renounce his authority, violate his commands, are governed by our own will, and seek our own pleasure and glory, distinct from, and in opposition to, the will and glory of our Creator! The law which we have broken is holy, just, and good*; and, therefore, the sentence of condemnation denounced against the transgressors is righteous. We come into the world devoid of all real goodness, and with a propensity to every evil. The carnal mind is enmity against God. The heart of man, of all mankind universally, is deceitful and desperately wicked; the thoughts of men, when compared with the holy law, are evil, only evil, and that continually†. Thus we are in a state of condemnation; by nature, children of wrath. But we, through the mercy and long-suffering of God, are favoured with a respite. The just sentence is not yet executed; and the Gospel points out a way of escape and deliverance. For this purpose God sent forth his Son, that whosoever believeth in him

* Rom. vii. 12. † Rom. viii. 7. Jer. xvii. 9. Gen. vi. 5.

might be saved; but he that believeth not is condemned already*.

We are likewise dead in sin. We partake with the brute creation in the animal life, but are highly distinguished from them by the rational life. There is likewise a spiritual life, of which our first parent was originally possessed, but he soon lost it. In this sense, when he sinned against God, he died instantly. What the poet ascribes to Beelzebub is true of man; he still retains some marks of his pristine greatness; he is majestic though in ruins; he is alive as to the concerns of this world, and his attempts and success give indications of his native dignity; the sciences and the fine arts exhibit proofs of his genius and ability: he undertakes to measure the earth, to weigh the air, and almost to number and marshal the stars. What discoveries have been made in geometry, natural history, and chemistry! What powers are displayed in architecture, sculpture, painting, poetry, and music! But with respect to the concerns of his immortal soul, and the great realities of the unseen world, man, by nature, is dead as a stone. The dead body of Lazarus was not more incapable of performing the functions of common life, than we, by nature, are of performing one spiritual act, or even of feeling one Spiritual desire; till He who, by his commanding word, raised Lazarus from the grave†, is pleased, by the power of his Holy Spirit, to raise us from the death of sin unto a new life of righteousness. He who, we profess to believe, will one day come to be our judge, has assured us that except a man be born again, he cannot even see the kingdom of God‡. He has no faculty suited to the perception of

* John iii. 18. † John xi. 43. ‡ John iii. 3.

what belongs either to the kingdom of grace upon earth, or what is revealed of the kingdom of glory in heaven. The result of his closest reasonings and shrewdest conjectures upon these subjects leave him in utter ignorance and darkness. As no description can communicate an idea of sunshine or the colours of a rainbow to a man born blind, so the natural man cannot discern the things of God, for they can only be spiritually discerned*.

But Jesus died and rose again. As our surety, he sustained the curse of the law to deliver us from condemnation; and, when he ascended on high to appear in the presence of God for us, he received gifts for rebellious man, eminently the gift of the Holy Spirit, that the Lord God might dwell among them†. Thus the promise the Lord made by the prophet Ezekiel is fulfilled, "I will put my Spirit within you‡;" and then they who before were dead, begin to live.

A load of guilt and depravity lies unfelt upon the dead sinner; but, when he receives the principle of a new life, he groans, being burdened. The eyes of his understanding are opened. New, and, till then, unthought-of objects, press upon his notice. The views he now has of God, of himself, and of eternity, would overwhelm him, if he was not warranted and enabled to look to Jesus§ as an all-sufficient and gracious Saviour. From that hour he lives indeed! his sins are pardoned, his fears dispelled, his heart beats with love and gratitude. Old things are passed away, and all things are become new. He now lives no more to himself, but to Him who died for him and rose again.

III. This was what the apostle aimed at, and ex-

* 1 Cor. ii. 14. † Ps. lxviii. 18. ‡ Ezek. xxxvi. 27. § Isa. xlv. 22.

pected, as the result and the reward of his labours, that the love of Him who died for all might constrain those who live, to live no more to themselves, but to Him.

When the sinner, who was too long governed by the mean and narrow principle of self, is enabled to believe in Jesus for salvation, he feels the force of the apostle's words, Ye are bought with a price, ye are no longer your own: therefore glorify God with your body and your spirit, which are his*. This thought expands his mind and elevates his aims. So far as his faith is in exercise, he is constrained by love, inspired by gratitude, and animated by confidence and hope, to live no more to himself, but to Him who loved him, and gave himself for him. He is now the devoted servant of his Lord, is governed by his precepts and example, and employs his time, talents, and influence, to promote the welfare of his fellow-creatures for the Lord's sake.

His new principles have this effect upon him in whatever situation the providence of God places him. If he be poor, they teach him contentment, frugality, and industry; if rich, he is moderate, condescending, and bountiful, and ready for every good work, either to promote the knowledge of the Gospel, or to relieve the necessitous. The golden, plain, and comprehensive rule, of doing to others as he could reasonably wish others, in similar cases, would do unto him, is inwrought into the very temper and habit of his mind. In a word, the true Christian, whether in public or in private life, whether a husband or a wife, a parent or a child, a master or a servant; whether possessed of rank and wealth, or appointed by the providence of God to

* 1 Cor. vi. 19, 20.

sweep the street for his subsistence, in all stations and circumstances, is ambitious to let his light shine before men, for the honour of God; and to be filled with those fruits of righteousness which are by Jesus Christ to his praise and glory.

Should these effects of the constraining love of Christ be disputed by persons of any candour, we could, degenerate as the present times are, refer them to living instances. We can point out to them persons, who once were a burden to themselves, a terror to their families, a nuisance in their connexions, who, by receiving the truths of the Gospel, under the teaching of the Holy Spirit, and by feeling the constraining love of Christ, are, in all these respects, become new creatures. And I little doubt that there are those now before me, to whom I may say, Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God*.

What shall we then say of the attempts of modern philosophers, so called, who, if they could prevail by spreading the gloomy sophisms of infidelity, would deprive mankind of that light and comfort of which the holy Scripture, given by inspiration of God, is the only source? But, as the raging waves of the sea, in a storm, make no impression upon the rock against which they successively dash themselves into foam, and die away at its foot, so their most subtle, laboured, and malignant efforts to suppress the glorious Gospel of the blessed God†, will only issue in their own confusion. *Magna est veritas, et prevalebit.* Truth will triumph over all opposition. The church of God, composed

* 1 Cor. vi. 11. † 1 Tim. i. 11.

of all the living members of that body of which the Lord Jesus Christ is the living head, is founded upon a rock, against which the gates of hell shall never prevail. There will always be a people, who, animated by a sense of the constraining love of Christ, will bear testimony to the power of his grace, and give evidence, by the general tenour of their conduct in life, their patience and peace in affliction, their love to their fellow-creatures, and their joyful hopes of immortality when flesh and heart are fainting, that they have neither followed cunningly devised fables, nor amused themselves with empty notions of truth.

It is upon this ground that I am encouraged to solicit your liberal assistance to the school of Langbourn Ward. I seldom say much upon these occasions, having had repeated proofs of the generosity of my stated auditory, and no reason to doubt the good will and concurrence of the rest of my hearers. Let the sight of the children before you plead in their behalf. The institution I am now to recommend will, I hope, preserve these children, and many more in succession, from those habits of idleness, intemperance, and profligacy, which too frequently mark the character of those who were destitute of instruction and education in their early years. By the benefit of our public charity-schools, and particularly of this, many boys have been trained up to honesty, sobriety, and usefulness, who might otherwise have been nuisances to society; and some have not only obtained a good character as apprentices and servants, but, by their integrity and industry, have reputably risen to affluence and influence. Could all the children of the

poor be thus cared for, be taught the first principles of religion, and habituated to respect the Lord's Day, and to attend on public worship, it is probable that the number of depredators who infest our streets and roads, or break into houses, and end their unhappy lives on the gallows, would be much diminished.

The awful times in which we live, render these institutions peculiarly worthy of attention and encouragement. I cannot speak positively from my own knowledge, but I have reason to believe that the abettors of the French principles of infidelity and anarchy have seminaries where children, of all descriptions, find ready and welcome admission. It is even said that they are paid for their attendance. It is, however, certain, that a spirit of insubordination, and a defiance of all laws, human or divine, have rapidly spread, and are still rapidly spreading, among the lower classes of our people. The liberty and equality inculcated in these schools is not like that which, under our mild and equitable laws, gives every person an equal advantage for rising in life, by the proper and diligent improvement of his talents; but is adapted to confound all order and distinction, and to reduce us to the common level of a savage and barbarous state. It is therefore the common interest of all, and especially of persons of property, to exert themselves in their places to counteract this baneful design.

But I have a higher consideration to propose to you, who know the worth of souls, and have felt the power of the constraining love of Christ.

When a child is born that is heir to a title or a great fortune, it usually causes much joy to the family, and much congratulation from their friends. The birth of

poor children is less noticed; but the birth of any child, whether of a prince or a pauper, is an event of great, yea, of equal importance, if we form our judgment by the standard of the unerring word of God: when a child is born, a new existence begins, which will never end. The present life of the children before you is precarious, but their souls are, by God's constitution and appointment, immortal. Perhaps you may see them no more upon earth, but you will surely meet them again at the great day, when you, and I, and they, must all stand before the judgment-seat of Christ. Though education alone cannot convert them, it is in the number of those means which God has enjoined us to use, and which he has promised to bless for that purpose. Happy are they who are instrumental in saving a soul from death! Happy and honoured will you be, if, from a sense of his love, who, when he was rich, made himself poor for your sakes*, you, according to your abilities, imitate his example, in promoting the welfare of your fellow-creatures. You may do much in this way, by contributing to the instruction of poor children, and thereby shielding them from the snares and temptations to which ignorant and neglected youth are exposed. You know not but, in the day of final award, some of these children may stand with you on the right hand of our Saviour and Judge, and you may hear him say, Inasmuch as you did it to the least of these, ye did it unto me†!

Thus much in behalf of the school. But my heart is too much impressed by the sight of this numerous and respectable auditory, and by my sincere regard for the true happiness of every individual before me, to

* 2 Cor. viii. 9. † Matt. xxv. 40.

permit me to conclude till I have addressed you on a subject of more general concern. I am not preaching to Jews or Mahometans, but to professed Christians. I am willing to take it for granted, that we all agree in acknowledging that the Scripture, the whole Scripture, is a revelation of the will of God. I hope there is not a person here, however immersed in the business, or drawn aside by the amusements and pleasures, of the world, who, if he were desired to throw the Bible, with deliberation and contempt, into the fire, would not be shocked at the proposal. I think he would say, If I have not paid that attention to the Bible which it deserves, yet surely I am not so wicked and presumptuous as to burn it. But permit me to ask you in love, If it be indeed the word of God, why have you not paid that attention to it which it deserves? The same reasons, which would deter you from wilfully throwing it into the fire, should induce you to study it carefully, to make it the foundation of your hope and the rule of your life; for, if it be indeed the word of God, it is the rule by which your characters will be decided, and your everlasting state fixed, according to the tenour of the Gospel, which proclaims salvation to all who have repentance towards God and faith in our Lord Jesus Christ, and to those only.

It is painful to a serious mind to observe how much the Bible is neglected. I have known some *great houses* in which this book could not be found. In others, if it has a place in the library, it is seldom removed from the shelf. Perhaps there is no book so little read, understood, or regarded, as the book of God, by multitudes who are not unwilling to be called Christians. What an affront is this to the Almighty! A message from the king, or an act of parliament, en-

gages the attention of those who are interested in the subject-matter, while the revealed will of God, our Creator, compared with whom all the kings, nations, and inhabitants of the earth, are but as a drop of water to the sea, or the small dust upon a balance, is treated with indifference; though every person who can have access to it, is deeply and equally interested in its contents. Should there be but a few of my hearers, who, through their engagements and pursuits in life, have hitherto been remiss and negligent in acquainting themselves with the principal facts and truths recorded in the Bible, neither my conscience nor my compassion will permit me to close my discourse till I have briefly expostulated with them; as it is possible I may never have another opportunity, and perhaps the providence of God has brought them hither this morning for their good.

Whatever difference of opinion there may be amongst us in other respects, we are universally agreed as to the certainty of death and the uncertainty of life. We are sure that all must die; and, after death, if the Scriptures be true, we must appear before God in judgment. Nor have we any warrant to assure ourselves that we shall live to the end of the present year, or even week. "Boast not thyself of to-morrow, for "thou knowest not what a day may bring forth*." We often read or hear of sudden deaths, and sometimes of those who, after a lingering illness, die as suddenly, to their own apprehensions of the event, as if they had died by a flash of lightning. It is no less a proof than a fruit of that depravity which the Scripture charges upon the whole human race, that men, who are so

* Prov. xxvii. 1.

active and solicitous in managing the temporal, transient affairs of time, to promote what they conceive most to their advantage, should be totally indifferent to what may be their allotment in a state unchangeable and eternal!

Permit me briefly to remind you, that the Scripture concludes us all under sin, and exposed to the just displeasure of our Great Creator, Proprietor, Lawgiver, and Benefactor. He formed us for himself, and gave a thirst and capacity for happiness which only himself can satisfy. Our relation to Him, as intelligent creatures, who live, move, and have our being in Him, and cannot subsist a moment without Him, binds us to love Him supremely, to devote all our powers and faculties to his service. This is the law of our nature. This law we have broken; we all of us have lived too long, and some of us are still living, without God in the world. We have made our own will and our own gratification the rule and end of our conduct, instead of his will and glory. We have incurred the penalty annexed to the breach of this law. We are sinners, the wages of sin is death, and the extent of that sentence is everlasting destruction from the presence of the Lord and the glory of his power. How shall we escape? What shall we do to be saved?

To those who are sensible of their desert and danger, the Gospel points out relief and a refuge. Jesus invites the weary and burdened sinner, and says, "Him "that cometh, I will in no wise cast out." You have heard something of his glorious person, power, authority, and love. He is able, he is willing, he has promised to save to the uttermost all that come to God by Him. Oh that to-day you may hear his voice, and comply with his invitation! If you cordially receive

the record which God has, by his own voice from heaven, given, "This is my beloved Son, in whom I am "well pleased!" He will, for his sake, be well pleased with you; if you approve of this way of salvation, in which justice and mercy harmonize, which ascribes all the glory to God, teaches us to hate sin, and inspires the love of holiness, as essential to happiness, then this Saviour, and all the fulness of his salvation, will assuredly be yours. You will then renounce every other hope, you will no longer trust or boast in yourselves, but you will have a good warrant to boast and glory in your Saviour, and to say, In the Lord I have righteousness and strength. The Lord is my shepherd, therefore I shall not want, I need not fear; he will support me by his arm, cheer me with his presence, protect me by his power, guide me by his counsels, and afterwards receive me to glory!

THOUGHTS

UPON THE

AFRICAN SLAVE-TRADE.

MATTHEW vii. 12.

All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

HOMO SUM.

THOUGHTS

UPON THE

AFRICAN SLAVE TRADE.

THE nature and effects of that unhappy and disgraceful branch of commerce, which has long been maintained on the coast of Africa, with the sole and professed design of purchasing our fellow-creatures, in order to supply our West-India islands and the American colonies, when they were ours, with slaves, is now generally understood. So much light has been thrown upon the subject by many able pens, and so many respectable persons have already engaged to use their utmost influence for the suppression of a traffic which contradicts the feelings of humanity, that it is hoped this stain of our national character will be soon wiped out.

If I attempt, after what has been done, to throw my mite into the public stock of information, it is less from an apprehension that my interference is necessary, than from a conviction that silence, at such a time and on such an occasion, would, in me, be criminal. If my testimony should not be necessary or serviceable, yet, perhaps, I am bound in conscience to take shame to

myself by a public confession, which, however sincere, comes too late to prevent or repair the misery and mischief to which I have, formerly, been accessary.

I hope it will always be a subject of humiliating reflection to me, that I was once an active instrument in a business at which my heart now shudders. My headstrong passions and follies plunged me, in early life, into a succession of difficulties and hardships, which, at length, reduced me to seek a refuge among the natives of Africa. There, for about the space of eighteen months, I was in effect, though without the name, a captive, and a slave myself; and was depressed to the lowest degree of human wretchedness. Possibly I should not have been so completely miserable, had I lived among the natives only, but it was my lot to reside with white men; for at that time several persons of my own colour and language were settled upon that part of the Windward coast which lies between Sierra Leon and Cape Mount; for the purpose of purchasing and collecting slaves, to sell to the vessels that arrived from Europe.

This is a bourn from which few travellers return, who have once determined to venture upon a temporary residence there; but the good providence of God, without my expectation, and almost against my will, delivered me from those scenes of wickedness and wo; and I arrived at Liverpool, in May, 1748. I soon revisited the place of my captivity, as mate of a ship, and, in the year 1750, I was appointed commander; in which capacity I made three voyages to the Windward coast for slaves.

I first saw the coast of Guinea, in the year 1745. and took my last leave of it in 1754. It was not, intentionally, a farewell; but, through the mercy of God,

it proved so. I fitted out for a fourth voyage, and was upon the point of sailing, when I was arrested by a sudden illness, and I resigned the ship to another captain.

Thus I was unexpectedly freed from this disagreeable service. Disagreeable I had long found it; but I think I should have quitted it sooner, had I considered it as I now do, to be unlawful and wrong. But I never had a scruple upon this head at the time; nor was such a thought once suggested to me by any friend. What I did I did ignorantly; considering it as the line of life which divine providence had allotted me, and having no concern, in point of conscience, but to treat the slaves, while under my care, with as much humanity as a regard to my own safety would admit.

The experience and observation of nine years, would qualify me for being a competent witness upon this subject, could I safely trust to the report of memory, after an interval of more than thirty-three years. But in the course of so long a period, the ideas of past scenes and transactions grow indistinct; and I am aware, that what I have seen, and what I have only heard related, may by this time, have become so insensibly blended together, that, in some cases, it may be difficult for me, if not impossible, to distinguish them with absolute certainty. It is, however, my earnest desire, and will therefore engage my utmost care, that I may offer nothing in writing, as from my own knowledge, which I could not cheerfully, if requisite, confirm upon oath.

That part of the African shore, which lies between the river Sierra Leon, lat. 8° 30′ N. and Cape Palmas, is usually known by the name of the Windward, or

Grain Coast. The extent, (if my recollection does not fail me,) is about one hundred and fifty leagues. There is a fort upon Benee Island, in Sierra Leon, which formerly belonged to the old African company: they also had a fort on an island in the river Sherbro; but the former was in private hands, and of the latter scarcely the foundations were visible, when I first went to Africa. There is no fort or factory upon this coast, under the sanction of our government; but there were, as I have said, and probably still are, private traders resident at Benee Island, at the Bananoes, and at the Plantanes. The former of these is about twelve, and the latter twenty leagues, from Sierra Leon to the south-east.

By these persons, the trade is carried on, in boats and shallops, thirty or forty leagues to the northward, in several rivers lying within the shoals of Rio Grande. But the most northerly place of trade for Shipping is Sierra Leon, and the business there, and in that neighbourhood, is chiefly transacted with the white men: but from Sherbro to Cape Palmas, directly with the natives. Though I have been on the Gold Coast, and beyond it as far as Cape Lopez, in the latitude of one or two degrees south, I profess no knowledge of the African trade, but as it was conducted on the Windward Coast when I was concerned in it.

I am not qualified, and if I were, I should think it rather unsuitable to my present character as a minister of the Gospel, to consider the African slave trade merely in a political light. This disquisition more properly belongs to persons in civil life. Only thus far my character as a minister will allow and perhaps require me to observe, that the best human policy is

that which is connected with a reverential regard to Almighty God, the supreme governor of the earth. Every plan, which aims at the welfare of a nation, in defiance of his authority and laws, however apparently wise, will prove to be essentially defective, and, if persisted in, ruinous. The righteous Lord loveth righteousness, and he has engaged to plead the cause and vindicate the wrongs of the oppressed. It is righteousness that exalteth a nation! and wickedness is the present reproach, and will, sooner or later, unless repentance intervene, prove the ruin of any people.

Perhaps what I have said of myself may be applicable to the nation at large. The slave trade was always unjustifiable; but inattention and interest prevented, for a time, the evil from being perceived. It is otherwise at present; the mischiefs and evils connected with it have been, of late years, represented with such undeniable evidence, and are now so generally known, that I suppose there is hardly an objection can be made to the wish of thousands, perhaps of millions, for the suppression of this trade, but upon the ground of political expedience.

Though I were even sure that a principal branch of the public revenue depended upon the African trade, (which I apprehend is far from being the case,) if I had access and influence, I should think myself bound to say to government, to Parliament, and to the nation, "It is not lawful to put it into the treasury, be- "cause it is the price of blood*."

I account an intelligent farmer to be a good politician in this sense; that, if he has a large heap of good corn, he will not put a small quantity, that is

* Matt. xxvii. 6.

damaged, to the rest, for the sake of increasing the heap. He knows that such an addition would spoil the whole. God forbid that any supposed profit or advantage which we can derive from the groans, and agonies, and blood, of the poor Africans, should draw down his heavy curse upon all that we might, otherwise, honourably and comfortably possess.

For the sake of method, I could wish to consider the African trade,—first, with regard to the effect it has upon our own people; and, secondly, as it concerns the blacks, or, as they are more contemptuously styled, the negro slaves, whom we purchase upon the coast. But these two topics are so interwoven together, that it will not be easy to keep them exactly separate.

1. The first point I shall mention is surely of political importance, if the lives of our fellow-subjects be so; and if a rapid loss of seamen deserves the attention of a maritime people. This loss in the African trade is truly alarming. I admit that many of them are cut off in their first voyage, and consequently, before they can properly rank as seamen; though they would have been seamen if they had lived. But the neighbourhood of our sea-ports is continually drained of men and boys to supply the places of those who die abroad; and if they are not all seamen, they are all our brethren and countrymen, subjects of the British government.

The people who remain on ship-board, upon the open coast, if not accustomed to the climate, are liable to the attack of an inflammatory fever, which is not often fatal unless the occurrence of unfavourable circumstances makes it so. When this danger is over, I think they might probably be as healthy as in most other voyages, provided they could be kept from sleep-

ing in the dews, from being much exposed to the rain, from the intemperate use of spirits, and especially from women.

But, considering the general disposition of our sailors, and the nature of the slave trade, these provisoes are of little more significance than if I should say, upon another occasion, that Great Britain would be a happy country, *provided* all the inhabitants were wise and good. The sailors *must be* much exposed to the weather; especially on the Windward coast, where a great part of the cargo is procured by boats, which are often sent to the distance of thirty or forty leagues, and are sometimes a month before they return. Many vessels arrive upon the coast before the rainy season, which continues from about May to October, is over; and if trade be scarce, the ships which arrive in the fair or dry season, often remain till the rains return, before they can complete their purchase. A proper shelter from the weather, in an open boat, when the rain is incessant, night and day, for weeks and months, is impracticable.

I have, myself, in such a boat, been, five or six days together, without, as we say, a dry thread about me, sleeping or waking. And, during the fair season, tornadoes, or violent storms of wind, thunder, and heavy rain, are very frequent, though they seldom last long. In fact, the boats seldom return, without bringing some of the people ill of dangerous fevers or fluxes, occasioned either by the weather, or by unwholesome diet, such as the crude fruits and palm wine, with which they are plentifully supplied by the natives.

Strong liquors, such as brandy, rum, or English spirits, the sailors cannot often procure, in such quantities as to hurt them; but they will if they can; and

opportunities sometimes offer, especially to those who are in the boats: for strong liquor being an article much in demand, so that without it scarcely a single slave can be purchased, it is always at hand. And if what is taken from the casks or bottles that are for sale, be supplied with water, they are as full as they were before. The blacks who buy the liquor, are the losers by the adulteration; but often the people who cheat them are the greatest sufferers.

The article of women, likewise, contributes largely to the loss of our seamen. When they are on shore, they often, from their known thoughtless imprudence, involve themselves, on this account, in quarrels with the natives, and, if not killed upon the spot, are frequently poisoned. On ship-board they may be restrained, and in some ships they are; but such restraint is far from being general. It depends much upon the disposition and attention of the captain. When I was in the trade I knew several commanders of African ships who were prudent, respectable men, and who maintained a proper discipline and regularity in their vessels; but there were too many of a different character. In some ships, perhaps in the most, the licence allowed, in this particular, was almost unlimited. Moral turpitude was seldom considered, but they who took care to do the ship's business, might, in other respects, do what they pleased. These excesses, if they do not induce fevers, at least render the constitution less able to support them; and lewdness, too frequently, terminates in death.

The risk of insurrections is to be added. These, I believe, are always meditated; for the men slaves are not easily reconciled to their confinement and treatment; and, if attempted, they are seldom suppressed

without considerable loss; and sometimes they succeed, to the destruction of a whole ship's company at once. Seldom a year passes, but we hear of one or more such catastrophes; and we likewise hear, sometimes, of Whites and Blacks involved, in one moment, in one common ruin, by the gunpowder taking fire, and blowing up the ship.

How far the several causes I have enumerated, may respectively operate, I cannot say; the fact, however, is sure, that a great number of our seamen perish in the slave trade. Few ships, comparatively, are either blown up, or totally cut off; but some are. Of the rest, I have known some that have lost half their people, and some a larger proportion. I am far from saying that it is always, or even often, thus; but, I believe I shall state the matter sufficiently low, if I suppose, that at least one-fifth part of those who go from England to the coast of Africa, in ships which trade for slaves, never return from thence. I dare not depend too much upon my memory, as to the number of ships and men employed in the slave trade more than thirty years ago; nor do I know what has been the state of the trade since; therefore I shall not attempt to make calculations. But, as I cannot but form some opinion upon the subject, I judge it probable that the collective sum of seamen, who go from all our ports to Africa within the course of a year, (taking Guinea in the extensive sense, from Goree or Gambia, and including the coast of Angola,) cannot be less than eight thousand; and if, upon an average of ships and seasons, a fifth part of these die the annual loss is fifteen hundred. I believe those who have taken pains to make more exact inquiries will deem my supposition to be very moderate.

Thus much concerning the first evil, the loss of seamen and subjects, which the nation sustains by the African slave trade.

2. There is a second, which either is, or ought to be, deemed of importance, considered in a political light: I mean, the dreadful effects of this trade upon the minds of those who are engaged in it. There are, doubtless, exceptions; and I would willingly except myself. But, in general, I know of no method of getting money, not even that of robbing for it upon the highway, which has so direct a tendency to efface the moral sense, to rob the heart of every gentle and humane disposition, and to harden it, like steel, against all impressions of sensibility.

Usually, about two-thirds of a cargo of slaves are males. When a hundred and fifty, or two hundred stout men, torn from their native land, many of whom never saw the sea, much less a ship, till a short space before they are embarked: who have, probably, the same natural prejudice against a white man, as we have against a black; and who often bring with them an apprehension they are bought to be eaten: I say, when thus circumstanced, it is not to be expected that they will tamely resign themselves to their situation. It is always taken for granted, that they will attempt to gain their liberty if possible. Accordingly, as we dare not trust them, we receive them on board, from the first, as enemies; and, before their number exceeds, perhaps, ten or fifteen, they are all put in irons; in most ships, two and two together. And frequently, they are not thus confined, as they might most conveniently stand or move, the right hand and foot of one to the left of the other, but across; that is, the hand and foot of each on the same side, whether right or

left, are fettered together : so that they cannot move either hand or foot, but with great caution, and with perfect consent. Thus they must sit, walk, and lie, for many months, (sometimes for nine or ten,) without any mitigation or relief, unless they are sick.

In the night, they are confined below ; in the day-time, (if the weather be fine,) they are upon deck ; and as they are brought by pairs, a chain is put through a ring upon their irons, and this is likewise locked down to the ring-bolts, which are fastened, at certain intervals, upon the deck. These, and other precautions, are no more than necessary ; especially, as while the number of slaves increases, that of the people who are to guard them, is diminished, by sickness, or death, or by being absent in the boats : so that, sometimes, not ten men can be mustered, to watch, night and day, over two hundred, besides having all the other business of the ship to attend.

That these precautions are so often effectual, is much more to be wondered at, than that they sometimes fail. One unguarded hour, or minute, is sufficient to give the slaves the opportunity they are always waiting for. An attempt to rise upon the ship's company, brings on instantaneous and horrid war : for, when they are once in motion, they are desperate ; and where they do not conquer, they are seldom quelled without much mischief and bloodshed on both sides.

Sometimes when the slaves are ripe for an insurrection, one of them will impeach the affair ; and then necessity, and the state policy, of these small but most absolute governments, enforce maxims directly contrary to the nature of things. The traitor to the cause of liberty is caressed, rewarded, and deemed an honest fellow. The patriots, who formed and ani-

mated the plan, if they can be found out, must be treated as villains, and punished, to intimidate the rest. These punishments, in their nature and degree, depend upon the sovereign will of the captain. Some are content with inflicting such moderate punishment as may suffice for an example. But unlimited power, instigated by revenge, and where the heart, by a long familiarity with the sufferings of slaves, is become callous, and insensible to the pleadings of humanity, is terrible!

I have seen them sentenced to unmerciful whippings, continued till the poor creatures have not had power to groan under their misery, and hardly a sign of life has remained. I have seen them agonizing for hours, I believe for days together, under the torture of the thumb-screws; a dreadful engine, which, if the screw be turned by an unrelenting hand, can give intolerable anguish. There have been instances in which cruelty has proceeded still further; but, as I hope they are few, and I can mention but one from my own knowledge, I shall but mention it.

I have often heard a captain, who has been long since dead, boast of his conduct in a former voyage, when his slaves attempted to rise upon him. After he had suppressed the insurrection, he sat in judgment upon the insurgents; and not only, in cold blood, adjudged several of them, I know not how many, to die, but studied with no small attention, how to make death as excruciating as possible. For my reader's sake, I suppress the recital of particulars.

Surely it must be allowed, that they who are long conversant with such scenes as these, are liable to imbibe a spirit of ferociousness, and savage insensibility, of which human nature, depraved as it is, is not, ordi-

narily, capable. If these things be true, the reader will admit the possibility of a fact that was in current report when I was upon the coast, and the truth of which, though I cannot now authenticate it, I have no reason to doubt.

A mate of a ship, in a long-boat, purchased a young woman, with a fine child, of about a year old, in her arms. In the night, the child cried much, and disturbed his sleep. He rose up in great anger, and swore, that if the child did not cease making such a noise, he would presently silence it. The child continued to cry. At length he rose up a second time, tore the child from the mother, and threw it into the sea. The child was soon silenced indeed, but it was not so easy to pacify the woman: she was too valuable to be thrown overboard, and he was obliged to bear the sound of her lamentations, till he could put her on board his ship.

I am persuaded, that every tender mother, who feasts her eyes and her mind when she contemplates the infant in her arms, will commiserate the poor Africans.—But why do I speak of one child, when we have heard and read a melancholy story, too notoriously true to admit of contradiction, of more than a hundred grown slaves, thrown into the sea, at one time, from on board a ship, when fresh water was scarce; to fix the loss upon the underwriters, which otherwise, had they died on board, must have fallen upon the owners of the vessel. These instances are specimens of the spirit produced, by the African trade, in men, who, once, were no more destitute of the milk of human kindness than ourselves.

Hitherto, I have considered the condition of the men slaves only. From the women, there is no danger

of insurrection, and they are carefully kept from the men; I mean, from the black men. But in what I have to offer, on this head, I am far from including every ship. I speak not of what is universally, but of what is too commonly, and, I am afraid, too generally, prevalent.

I have already observed, that the captain of an African ship, while upon the coast, is absolute in his command; and if he be humane, vigilant, and determined, he has it in his power to protect the miserable: for scarcely any thing can be done, on board the ship, without his permission, or connivance. But this power is too seldom exerted in favour of the poor women slaves.

When we hear of a town taken by storm, and given up to the ravages of an enraged and licentious army, of wild and unprincipled cossacks, perhaps no part of the distress affects a feeling mind more, than the treatment to which the women are exposed. But the enormities frequently committed in an African ship, though equally flagrant, are little known *here*, and are considered *there*, only as matters of course. When the women and girls are taken on board a ship, naked, trembling, terrified, perhaps almost exhausted with cold, fatigue, and hunger, they are often exposed to the wanton rudeness of white savages. The poor creatures cannot understand the language they hear, but the looks and manner of the speakers are sufficiently intelligible. In imagination, the prey is divided, upon the spot, and only reserved till opportunity offers. Where resistance, or refusal, would be utterly in vain, even the solicitation of consent is seldom thought of. But I forbear.—This is not a subject for declamation. Facts like these, so certain and so numerous, speak

for themselves. Surely, if the advocates for the Slave Trade attempt to plead for it, before the wives and daughters of our happy land, or before those who have wives or daughters of their own, they must lose their cause.

Perhaps some hard-hearted pleader may suggest, that such treatment would indeed be cruel, in Europe; but the African women are negroes, savages, who have no idea of the nicer sensations which obtain among civilized people. I dare contradict them in the strongest terms. I have lived long, and conversed much, amongst these supposed savages. I have often slept in their towns, in a house filled with goods for trade, with no person in the house but myself, and with no other door than a mat; in that security, which no man in his senses would expect in this civilized nation, especially in this metropolis, without the precaution of having strong doors, strongly locked and bolted. And with regard to the women, in Sherbro, where I was most acquainted, I have seen many instances of modesty, and even delicacy, which would not disgrace an English woman. Yet, such is the treatment which I have known permitted, if not encouraged, in many of our ships—they have been abandoned, without restraint, to the lawless will of the first comer.

Accustomed thus to despise, insult, and injure the slaves on board, it may be expected that the conduct of many of our people to the natives, with whom they trade, is, as far as circumstances admit, very similar; and it is so. They are considered as a people to be robbed and spoiled with impunity. Every art is employed to deceive and wrong them. And he who has most address, in this way, has most to boast of.

Not an article that is capable of diminution or adul-

teration, is delivered genuine, or entire. The spirits are lowered by water. False heads are put into the kegs that contain the gunpowder; so that, though the keg appears large, there is no more powder in it, than in a much smaller. The linen and cotton cloths are opened, and two or three yards, according to the length of the piece, cut off, not from the end, but out of the middle, where it is not so readily noticed.

The natives are cheated, in the number, weight, measure, or quality of what they purchase, in every possible way: and by habit and emulation, a marvellous dexterity is acquired in these practices. And thus the natives in their turn, in proportion to their commerce with the Europeans, and, (I am sorry to add,) particularly with the English, become jealous, insidious, and revengeful.

They know with whom they deal, and are accordingly prepared; though they can trust some ships and boats, which have treated them with punctuality, and may be trusted by them. A quarrel, sometimes, furnishes pretext for detaining, and carrying away one or more of the natives, which is retaliated, if practicable, upon the next boat that comes to the place, from the same port. For so far their vindictive temper is restrained by their ideas of justice, that they will not, often, revenge an injury received from a Liverpool ship, upon one belonging to Bristol or London.

They will, usually, wait with patience the arrival of one, which, they suppose, by her sailing from the same place, has some connexion with that which used them ill: and they are so quick at distinguishing our little local differences of language and customs in a ship, that before they have been in a ship five minutes, and often before they come on board, they know with cer-

tainty, whether she be from Bristol, Liverpool, or London.

Retaliation on their parts, furnishes a plea for reprisal on ours. Thus, in one place or another, trade is often suspended, all intercourse cut off, and things are in a state of war; till necessity, either on the ship's part or on theirs, produces overtures of peace, and dictates the price, which the offending party must pay for it. But it is a warlike peace. We trade under arms; and they are furnished with long knives.

For, with a few exceptions, the English and the Africans, reciprocally, consider each other as consummate villains, who are always watching opportunities to do mischief. In short, we have, I fear, too deservedly a very unfavourable character upon the coast. When I have charged a black with unfairness and dishonesty, he has answered, if able to clear himself, with an air of disdain, "What! do you think I am a white man?"

Such is the nature, such are the concomitants, of the slave trade; and such is the school in which many thousands of our seamen are brought up. Can we, then, wonder at that impatience of subordination, and that disposition to mutiny amongst them, which has been of late so loudly complained of, and so severely felt? Will not sound policy suggest the necessity of some expedient here? Or can sound policy suggest any effectual, expedient, but the total suppression of a trade which, like a poisonous root, diffuses its malignity into every branch?

The effects which our trade has upon the blacks, those especially who come under our power, may be considered under three heads,—How they are acquired? The mortality they are subject to? and, How those who survive are disposed of?

I confine my remarks on the first head to the Windward coast, and can speak most confidently of the trade in Sherbro, where I lived. I own, however, that I question, if any part of the Windward coast is equal to Sherbro, in point of regularity and government. They have no men of great power or property among them; as I am told there are upon the Gold coast, at Whida and Benin. The Sherbro people live much in the patriarchal way. An old man usually presides in each town, whose authority depends more on his years, than on his possessions: and he, who is called the king, is not easily distinguished, either by state or wealth, from the rest. But the different districts, which seem to be, in many respects, independent of each other, are incorporated, and united, by means of an institution which pervades them all, and is called the Purrow. The persons of this order, who are very numerous, seem very much to resemble the Druids, who once presided in our island.

The Purrow has both the legislative and executive authority, and, under their sanction, there is a police exercised, which is by no means contemptible. Every thing belonging to the Purrow is mysterious and severe, but, upon the whole, it has very good effects; and as any man, whether bond or free, who will submit to be initiated into their mysteries, may be admitted of the order, it is a kind of commonwealth. And, perhaps, few people enjoy more simple, political freedom, than the inhabitants of Sherbro, belonging to the Purrow, (who are not slaves,) further than they are bound by their own institutions. Private property is tolerably well secured, and violence is much suppressed.

The state of Slavery among these wild barbarous people, as we esteem them, is much milder than in our

colonies. For as, on the one hand, they have no land in high cultivation, like our West India plantations, and therefore no call for that excessive, unintermitted labour, which exhausts our slaves; so, on the other hand, no man is permitted to draw blood even from a slave. If he does, he is liable to a strict inquisition; for the Purrow laws will not allow a private individual to shed blood. A man may sell his slave, if he pleases; but he may not wantonly abuse him. The laws, likewise, punish some species of theft with slavery, and in cases of adultery, which are very common, as polygamy is the custom of the country, both the woman, and the man who offends with her, are liable to be sold for slaves, unless they can satisfy the husband, or unless they are redeemed by their friends.

Among these unenlightened blacks, it is a general maxim, that if a man steals, or breaks a moveable, as a musket, for instance, the offence may be nearly compensated, by puttingan other musket in its place; but offences, which cannot be repaired in kind, as adultery, admit of no satisfaction, till the injured person declares that he is satisfied. So that, if a rich man seduces the wife of a poor man, he has it in his power to change places with him; for he may send for every article in his house, one by one, till he says, "I have enough.' The only alternative, is personal slavery.

I suppose, bribery and influence may have their effects in Guinea, as they have in some other countries; but their laws, in the main, are wise and good; and, upon the whole, they have considerable operation; and therefore, I believe, many of the slaves purchased in Sherbro, and probably upon the whole Windward coast, are convicts, who have forfeited their liberty, by breaking the laws of their country.

But I apprehend, that the neighbourhood of our ships, and the desire of our goods, are motives which often push the rigour of the laws to an extreme, which would not be exacted, if they were left to themselves.

But slaves are the staple article of the traffic; and though a considerable number may have been born near the sea, I believe the bulk of them are brought from far. I have reason to think, that some travel more than a thousand miles, before they reach the sea-coast. Whether there may be convicts amongst these likewise, or what proportion they may bear to those who are taken prisoners in war, it is impossible to know.

I judge, the principal source of the slave trade is the wars which prevail among the natives. Sometimes these wars break out between those who live near the sea. The English, and other Europeans, have been charged with fomenting them; I believe, (so far as concerns the Windward coast,) unjustly. That some would do it, if they could, I doubt not; but I do not think they can have opportunity. Nor is it needful they should interfere. Thousands, in our own country, wish for war, because they fatten upon its spoils.

Human nature is much the same in every place, and few people will be willing to allow, that the negroes in Africa are better than themselves. Supposing, therefore, they wish for European goods, may not they wish to purchase them from a ship just arrived? Of course, they must wish for slaves to go to market with; and if they have not slaves, and think themselves strong enough to invade their neighbours, they will probably wish for war.—And if once they wish for it, how easy it is to find, or to make, pretexts for breaking an inconvenient peace; or, (after the example of greater heroes, of

Christian name,) to make depredations, without condescending to assign any reasons.

I verily believe, that the far greater part of the wars in Africa would cease, if the Europeans would cease to tempt them, by offering goods for slaves. And though they do not bring legions into the field, their wars are bloody. I believe, the captives reserved for sale, are fewer than the slain.

I have not sufficient data to warrant calculation, but, I suppose, not less than one hundred thousand slaves are exported, annually, from all parts of Africa, and that more than one half of these are exported in English bottoms.

If but an equal number are killed in war, and if many of these wars are kindled by the incentive of selling their prisoners; what an annual accumulation of blood must there be, crying against the nations of Europe concerned in this trade, and particularly against our own!

I have often been gravely told, as a proof that the Africans, however hardly treated, deserved but little compassion, that they are a people so destitute of natural affection, that it is common among them for parents to sell their children, and children their parents. And, I think, a charge of this kind is brought against them by the respectable author of *Spectacle de la Nature*. But he must have been misinformed. I never heard of one instance of either, while I used the Coast.

One article more upon this head, is kidnapping, or stealing free people. Some people suppose, that the ship trade is rather the stealing than the buying of slaves. But there is enough to lay to the charge of the ships, without accusing them falsely. The slaves, in general, are bought and paid for. Sometimes, when

goods are lent, or trusted on shore, the trader voluntarily leaves a free person, perhaps his own son, as a hostage, or pawn, for the payment; and in case of default, the hostage is carried off, and sold; which, however hard upon him, being in consequence of a free stipulation, cannot be deemed unfair. There have been instances of unprincipled captains, who, at the close of what they supposed their last voyage, and when they had no intention of revisiting the coast, aveh detained and carried away, free people with them; and left the next ship, that should come from the same port, to risk the consequences. But these actions, I hope and believe, are not common.

With regard to the natives, to steal a free man or woman, and to sell them on board a ship, would, I think, be a more difficult and more dangerous attempt in Sherbro, than in London. But I have no doubt, that the traders, who come from the interior parts of Africa, at a great distance, find opportunity, in the course of their journey, to pick up stragglers, whom they may meet in their way. This branch of oppression and robbery would likewise fail, if the temptation to it were removed.

I have, to the best of my knowledge, pointed out the principal sources of that immense supply of slaves which furnishes so large an exportation every year. If all that are taken on board the ships were to survive the voyage, and be landed in good order, possibly the English, French, and Dutch islands and colonies, would be soon overstocked, and fewer ships would sail to the coast. But a large abatement must be made for mortality. After what I have already said of their treatment, I shall now, that I am again to consider them on board the ships, confine myself to this point.

In the Portuguese ships, which trade from Brasil to the Gold coast and Angola, I believe, a heavy mortality is not frequent. The slaves have room, they are not put in irons, (I speak from information only,) and are humanely treated.

With our ships, the great object is, to be full. When the ship is there, it is thought desirable she should take as many as possible. The cargo of a vessel of a hundred tons, or little more, is calculated to purchase from two hundred and twenty to two hundred and fifty slaves. Their lodging-rooms below the deck, which are three, (for the men, the boys, and the women,) besides a place for the sick, are sometimes more than five feet high, and sometimes less; and this height is divided towards the middle, for the slaves lie in two rows, one above the other, on each side of the ship, close to each other, like books upon a shelf. I have known them so close, that the shelf would not, easily, contain one more. And I have known a white man sent down among the men to lay them in these rows to the greatest advantage, so that as little space as possible might be lost.

Let it be observed, that the poor creatures, thus cramped for want of room, are likewise in irons, for the most part both hands and feet, and two together, which makes it difficult for them to turn or move, to attempt either to rise or to lie down, without hurting themselves, or each other. Nor is the motion of the ship, especially her heeling, or stoop on one side, when under sail, to be omitted; for this, as they lie athwart, or cross the ship, adds to the uncomfortableness of their lodging, especially to those who lie on the leeward or leaning side of the vessel.

Dire is the tossing, deep the groans.—

The heat and the smell of these rooms, when the weather will not admit of the slaves being brought upon deck, and of having their rooms cleaned every day, would be almost insupportable to a person not accustomed to them. If the slaves and their rooms can be constantly aired, and they are not detained too long on board, perhaps there are not many die; but the contrary is often their lot. They are kept down, by the weather, to breathe a hot and corrupted air, sometimes for a week: this, added to the galling of their irons, and the despondency which seizes their spirits when thus confined, soon becomes fatal. And every morning, perhaps, more instances than one are found, of the living and the dead, like the captives of Mezentius, fastened together.

Epidemical fevers and fluxes, which fill the ship with noisome and noxious effluvia, often break out, and infect the seamen likewise, and thus the oppressors and the oppressed, fall by the same stroke. I believe, nearly one half of the slaves on board, have, sometimes, died; and that the loss of a third part, in these circumstances, is not unusual. The ship, in which I was mate, left the coast with two hundred and eighteen slaves on board; and though we were not much affected by epidemical disorders, I find by my journal of that voyage, (now before me,) that we buried sixty-two on our passage to South-Carolina, exclusive of those which died before we left the coast, of which I have no account.

I believe, upon an average between the more healthy, and the more sickly voyages, and including all contingencies, one fourth of the whole purchase may be allotted to the article of mortality: that is, if the English ships purchase *sixty thousand slaves* annually,

upon the whole extent of the coast, the annual loss of lives cannot be much less than *fifteen thousand.*

I am now to speak of the survivors.—When the ships make the land, (usually the West-India islands,) and have their port in view, after having been four, five, six weeks, or a longer time, at sea, (which depends much upon the time that passes before they can get into the permanent trade-winds, which blow from the north-east and east across the atlantic,) then, and not before, they venture to release the men slaves from their irons: and then, the sight of the land, and their freedom from long and painful confinement, usually excite in them a degree of alacrity, and a transient feeling of joy—

The prisoner leaps to lose his chains.

But this joy is short-lived indeed. The condition of the unhappy slaves is in a continual progress from bad to worse. Their case is truly pitiable, from the moment they are in a state of slavery in their own country; but it may be deemed a state of ease and liberty, compared with their situation on board our ships.

Yet, perhaps, they would wish to spend the remainder of their days on ship-board, could they know, beforehand, the nature of the servitude which awaits them on shore; and that the dreadful hardships and sufferings they have already endured, would, to the most of them, only terminate in excessive toil, hunger, and the excruciating tortures of the cart-whip, inflicted at the caprice of an unfeeling overseer, proud of the power allowed him of punishing whom, and when, and how he pleases.

I hope the slaves, in our islands, are better treated

now, than they were at the time when I was in the trade. And, even then, I know there were slaves, who under the care and protection of humane masters, were comparatively happy. But I saw and heard enough to satisfy me, that their condition, in general, was wretched to the extreme. However, my stay in Antigua and St. Christopher's, (the only islands I visited,) was too short, to qualify me for saying much, from my own certain knowledge, upon this painful subject. Nor is it needful:—enough has been offered by several respectable writers, who have had opportunity of collecting surer and fuller information.

One thing I cannot omit, which was told me by the gentleman to whom my ship was consigned, at Antigua, in the year 1751, and who was himself a planter. He said, that calculations had been made, with all possible exactness, to determine which was the preferable, that is, the more saving method of managing slaves:

> "Whether to appoint them moderate work,
> "plenty of provision, and such treatment as
> "might enable them to protract their lives to
> "old age?" Or,
>
> "By rigorously straining their strength to the ut-
> "most, with little relaxation, hard fare, and
> "hard usage, to wear them out before they
> "became useless, and unable to do service;
> "and then, to buy new ones, to fill up their
> "places?"

He further said, that these skilful calculators had determined in favour of the latter mode, as much the cheaper; and that he could mention several estates, in the island of Antigua, on which it was seldom known that a slave had lived above nine years.—*Ex pede Herculem!*

When the slaves are landed for sale, (for in the Leeward Islands they are usually sold on shore,) it may happen, that after a long separation in different parts of the ship, when they are brought together in one place, some who are nearly related may recognise each other. If upon such a meeting, pleasure should be felt, it can be but momentary. The sale disperses them wide, to different parts of the island, or to different islands. Husbands and wives, parents and children, brothers and sisters, must suddenly part again, probably to meet no more.

After a careful perusal of what I have written, weighing every paragraph distinctly, I can find nothing to retract. As it is not easy to write altogether with coolness upon this business, and especially not easy to me, who have formerly been so deeply engaged in it; I have been jealous, lest the warmth of imagination might have insensibly seduced me, to aggravate and overcharge some of the horrid features, which I have attempted to delineate, of the African trade. But, upon a strict review, I am satisfied.

I have apprised the reader, that I write from memory, after an interval of more than thirty years. But at the same time, I believe, many things which I saw, heard, and felt, upon the coast of Africa, are so deeply engraven in my memory, that I can hardly forget, or greatly mistake them, while I am capable of remembering any thing. I am certainly not guilty of wilful misrepresentation. And, upon the whole, I dare appeal to the Great Searcher of hearts, in whose presence I write, and before whom I, and my readers, must all shortly appear, that, (with the restrictions and exceptions I have made,) I have advanced nothing, but

what, to the best of my judgment and conscience, is true.

I have likewise written without solicitation, and simply from the motive I have already assigned; a conviction, that the share I have formerly had in the trade, binds me, in conscience, to throw what light I am able upon the subject, now it is likely to become a point of parliamentary investigation.

No one can have less interest in it than I have at present, further than as I am interested by the feelings of humanity, and a regard for the honour and welfare of my country.

Though unwilling to give offence to a single person, in such a cause, I ought not to be afraid of offending many, by declaring the truth. If, indeed, there can be many, whom even interest can prevail upon to contradict the common sense of mankind, by pleading for a commerce so iniquitous, so cruel, so oppressive, so destructive, as the African Slave Trade!

AN

ADDRESS

TO THE

INHABITANTS OF OLNEY.

Printed in the Year 1768.

AN ADDRESS

TO THE

INHABITANTS OF OLNEY.

My dear Friends,

EVERY person in the parish has a place in my heart and prayers, but I cannot speak to each of you singly. Yet I am desirous to give full proof that I watch for the welfare of your souls; and likewise, (if it be possible,) to have a witness in every conscience, that none may plead ignorance of those things which it highly concerns them to know. I hope you will receive this paper in good part, as a token of my love, and read it with attention.

The great God, who appoints to all "the children "of men the bounds of their habitation*," has been pleased to fix yours in a place favoured with the light of the Gospel. This is a great and distinguishing privilege in itself; but it may be abused, and if it is, will aggravate your guilt and condemnation. "JESUS "CHRIST crucified†" is preached among you; the foundation‡ which GOD himself has provided whereon poor sinners may build their eternal hope, is set before you. You are warned of the evil of sin, of the wrath

* Acts xvii. 26. † 1 Cor. ii. 2. ‡ 1 Cor. iii. 11.

of God denounced against transgressors, and of the impossibility of being saved without that faith, which, being of the operation of God, purifies the heart, "and "works by love." And the great blessings of life and immortality, pardon, justification, adoption, holiness, perseverance, and eternal glory, are preached amongst you as the sure and inseparable effects of a living faith in the Son of God*.

In a little time we must all give an account of our improvement of the opportunities we are favoured with. This thought, joined to a consideration of the state of the parish, leads me to offer a word in season to each of you. Perhaps there is hardly a single person who will not be more or less concerned under one or other of the following particulars.

I. If God has taught you the truths I have mentioned above, if you have faith in his Son Jesus Christ, or if, convinced of its necessity, you are humbly and diligently seeking it in the use of the means he has appointed; I may address you in the angel's language to *Mary*, "Hail, thou that art highly favoured†!" for if you have this faith, you have the promise and earnest of everlasting life‡; or if you account yourself but a seeker, the word of the living God is engaged for your success; for he has said, "Those who seek shall find§." I am persuaded that you will readily receive the word of exhortation. You are called with a "high and holy "calling‖;" watch and pray therefore, that you may be preserved from the snares of the world, and the devices of Satan. That no errors in judgment, no sinful indulgence in practice, nothing contrary to the spiritu-

* Col. ii. 12. Acts xv. 9. Gal. v. 6.
† Luke i. 28.
‡ John vi. 47.
§ Matt. vii. 7.
‖ Phil. iii. 14. 2 Tim. i. 9.

ality, love, gentleness, and patience, which become the Gospel of Christ, may defile your conscience, rob you of your comfort, or "cause the way of truth to be evil "spoken of*" through your miscarriage. You are called "out of darkness into marvellous light†," that by your profession God may be glorified. Therefore keep close to his word as your rule; be constant in your application at the throne of grace; attend diligently upon his public ordinances, that thus by waiting upon the Lord your strength may be renewed‡, and "your light may "shine before men§" to his praise. That justice, truth, fidelity, sobriety, and diligence, may adorn the exercise of your ordinary calling; and that you may fill up your relation in life as a master or servant, a husband or a wife, a parent or a child, in such a manner as may and will be expected from one who has "tasted that the "Lord is gracious‖." Beware of a worldly or selfish, a proud, peevish or passionate spirit: if you give way to any of these evils, you will walk uncomfortably yourself, you will grieve or discourage others, and you will open the mouths of the wicked to "blaspheme that "worthy name by which you are called**."

II. But if you are one of those who account the Gospel of Christ a burden, and can hardly be brought to give it a patient hearing; what can I say to you? You are already prejudiced against all I can offer, and perhaps account me an enemy because I tell you the truth. Yet I would fain persuade you of my good will. I have no complaint to make of you upon my own account; having received no personal incivility even from those who are dissatisfied with my ministry. Though you are unwilling to hear me from the pulpit, yet let

* 2 Pet. ii. 2. † 1 Pet. ii. 9. ‡ Isa. xl. 31.
§ Matt. v. 16. ‖ 1 Pet. iii. 3. ** James ii. 7.

me expostulate a minute with you in this way. If I cannot prove my doctrine by the Scripture, and even by the articles and public offices of our own church, you have reason to be displeased with me. But why will you venture to reject, what you must confess may at least possibly be the truth? I am sure you cannot disprove the general subjects of my ministry, not even to the satisfaction of your own minds, if you will sit leisurely down, and examine them by the New Testament. It is, indeed, easy to turn off the inquiry with a laugh, while you are in health and good spirits; but if you can remember a time when you have been sick, and apprehensive of the approach of death, probably you then felt your confidence fail, and was not so sure of the safety of your state as you once thought yourself. Such a time will come again. If you should not be cut off by a sudden stroke, or visited with some illness which may deprive you of your senses, (which God forbid should be the case!) you must again be brought within the view of death. You must experience that untried moment, and render up your soul to the tribunal of God. O then beware of resting your eternal hopes upon any less authority than his Word! You may now be supported by the names and examples of men; but no teacher, or friend, or favourite author, can or will stand between you and your Judge. You may live in a crowd, but you must die alone. What you think of yourself, or what others may think of you, is of small moment; the main question is, What you are in the sight of the great Judge, to whom "all hearts "are open, all desires known, and from whom no se- "crets are hid* :" for, according to his unalterable sen-

* 1 Cor. iv. 5.

tence, you must stand or fall to eternity. Alas! if our Gospel is true, and you live and die a stranger to it, "it will be more tolerable in that day" for those who never heard of the name of Jesus, than for you*.

III. There are too many people amongst us who abstain from the public worship, not so much from any particular objection they have to the doctrines of the Gospel, as from an inconsiderate and worldly turn of mind, which keeps them in a general neglect of religion. I have more than once publicly lamented and testified against the shameful profanation of the Lord's day in this town. I am informed, it was not thus some years ago; but the increase of every kind of wickedness, (as will generally be the case where the Gospel is known and despised,) seems breaking in upon us like a flood. It is with some a day "of buying and selling, of slaying oxen and killing sheep†;" others associate for drink and vain conversation, to the scandal of the town, the grief of all serious persons, and no less in defiance to the laws of the land, than to the commandments of God. If I could have suppressed these enormities, I would. But as I have not been able to obtain assistance and concurrence sufficient to put the statutes in force, I can only give notice as a minister and a watchman, that "for these things the wrath of God cometh on the children of disobedience‡." If you, my reader, are concerned in these practices, let me entreat you to consider what you are doing. Why will you "provoke the Lord to jealousy§?" Are you stronger than he? If your whole dependence was upon what we call a great man, you durst not wilfully and publicly

* Matt. xi. 22.
† Isa. xxii. 13.
‡ Ephes. v. 6.
§ 1 Cor. x. 22

disobey him: and can you think it safe to trifle with the great God? Do you not know that your life, your health, the peace of your family, and the success of your industry, all depend upon him? Are you not afraid, lest by openly affronting his Majesty in profaning the day he has commanded to be kept holy, you should provoke him to send a curse upon all your concerns, and to blast your endeavours in the course of the week*? Every rebellion against God makes our state more desperate, sin being progressive. Have you never read, or heard, or seen, that the contempt of the sabbath, like a breach in the bank of a river,) opens the way for a long train of evils to follow? How many have made a confession to this purpose at the gallows? And how many families may be found that are as full of misery, dissention, and confusion throughout the week, as they are destitute of the fear and worship of God on the Lord's day? Alas! I shall tremble for you if you do not lay this admonition to heart: I shall fear lest you provoke the Lord to give you up to a reprobate mind, or lest, in the course of his providence, he should set some mark upon you, to teach others by your example, that it is a dreadful thing to sin against the light†. But though his patience should bear with you to the last, and you to the last should despise it, yet death will finally summon you to judgment, unless by his grace you are brought to repentance: though you may say, "Peace, peace, to yourself, sudden de-"struction will then come upon you, and you shall not "be able to escape‡."

If you are one of those who do not wholly neglect the public worship of God, but accustom yourself to

* Haggai i. 6—9. † Rom. ii. 4. ‡ 1 Thess. v. 3.

attend only once in the day, give me leave to ask you, or rather to desire you would ask your own conscience, whether you have a sufficient excuse for not attending twice? I know the circumstances of many families, such as sickness, young children, &c. will necessarily confine some people at home. But a due allowance for these impediments, will by no means account for the great difference between our congregations in the morning and in the afternoon of the same day. Now, if you have not a lawful hinderance to plead, consider whether the same reasons that require your presence at the public worship *once*, are not equally strong for your being there both parts of the day. Why do you go at all? Is it not to join with others in paying homage to the great God? But by doing this *once* only, where opportunity and the example of others invite you *twice*, you contradict yourself; and act as if you thought it was sometimes your duty to join in worship, and sometimes not worth your while. Or do you go with a hope of receiving good for your souls? Why then should you at any time be willing to stay away? Perhaps the opportunity you miss might have been made peculiarly useful to you. At least the Lord may justly punish your frequent neglect, by withholding his blessing when you do attend. And this may be one reason why you have heard so long to so little purpose.

IV. It is with grief I observe how generally the word of God is disregarded amongst us, though few can plead ignorance of his will. The Scripture denounces a wo against them "who are mighty to drink "strong drink*," and against "him who urges strong "drink upon his neighbour to put him to shame†."

* Isa. v. 22. † Hab. ii. 15.

The Scripture declares, "Every one that sweareth "shall be cut off with a curse*." These threatenings are frequently repeated in the ears of those who have not entirely cast off the very form of religion. Yet I fear intemperance, riot, and profaneness, visibly gain strength from year to year. If you *will* go on in those practices—yet remember I this day take God and your consciences to witness, that "I am pure of your "blood†." As I have forewarned you before, so I tell you again, the wrath of God hangs over you. "Except you repent you will surely perish‡;" and it will be a great aggravation if you perish with your eyes open. Think, I beseech you, before it is too late, of that awful passage—"If there be among you a root "that beareth gall and wormwood, and it come to pass "when he heareth the words of this curse, that he bless "himself in his heart, saying, I shall have peace though "I walk in the imaginations of my heart to add drunk-"enness to thirst; the Lord will not spare him, but the "anger of the Lord and his jealousy shall smoke against "that man, and all the curses that are written in this "book shall lie upon him, and the Lord shall blot out "his name from under heaven§."

There is one sin too frequent in the parish, which upon this occasion I think it especially necessary to mention. St. Paul assures us, (agreeable to many other passages of Scripture,) that "whoremongers and "adulterers God will judge‖." *Adultery*, which implies a breach of the marriage contract, is so dreadful, so irreparable an evil, and as such condemned even by the heathens who know not God, that I would hope none

* Zech. v. 3. Exod. xx. 7.
† Acts xx. 26.
‡ Luke xiii. 3. 5.
§ Deut. xxix. 18, 19.
‖ Heb. xiii. 4.

of you are chargeable with it! If you are, however you may conceal your wickedness from your fellow-creatures, you cannot hide it from God; his eye is upon you, and his justice will surely overtake you. Indeed, if he is pleased to give you faith in the name of Jesus, and a sincere repentance of your crimes, there is yet hope; for "the blood of Christ cleanseth from all "sin*;" otherwise I testify to you from his Word, you shall surely perish. He who said, "Thou shalt not "commit adultery†," will not hold you guiltless in the day of his wrath. But the apostle joins *whoredom* with adultery, and has expressly inserted *fornication* in the black list of those sins which will certainly exclude from a place in the kingdom of God‡. If you have been guilty, may the Lord fix a sense of your sin upon your conscience while you are reading, that you may not think it a light matter, but may instantly humble yourself before him, and flee to the refuge provided for helpless sinners in the Gospel§! If by his restraining grace and providence you have been hitherto preserved from this iniquity, you have reason to praise him.—And O pray to him, (I speak more especially to young persons,) that you may be enabled to "abstain from "fleshly lusts which war against the soul‖." It is your duty and interest to flee from this hateful evil, and to watch against the temptations which lead to it, as you would avoid a pestilence. By complying with it, you hazard all your peace and comfort in this life, as well as sin against the great God. If a criminal intercourse between single persons does not issue in marriage, a long train of mischiefs is the usual consequence; shame,

* 1 John i. 7. † Exod. xx. 14. ‡ 1 Cor. vi. 9. Gal. v. 19.
§ Heb. vi. 18. ‖ 1 Pet. ii. 11.

remorse, misery, and very often total ruin, especially on the woman's part. And even if the parties are afterwards married, though the frequency of such cases may lessen the scandal in the sight of men, the sin committed against God remains the same. And an occasion is opened for such reflections and suspicions, as frequently embitter the peace and destroy the confidence and affection in which they might otherwise have lived.

V. I observe likewise with concern, a spirit of open impiety and infidelity spreading amongst some persons. They are bold to "proclaim their sin as *Sodom**;" they cannot be content with the practice of wickedness, or with tempting others to partake of their evil deeds, but they are prompted to scoff at the truths of the Gospel, and to ridicule and revile those who will not "run "with them into the same excess of riot†." If any one, of this unhappy turn, should read this paper, I would take the opportunity to tell you, that I pity you, and pray for you. I well know the gall and wormwood‡ of your state, for it was once my own. I cannot be surprised at any thing you say or do. You sin against the light, and this makes you desperate: "It "is hard to kick against the pricks§." I can tell from my own past experience, that your heart and your language do not always agree. You are sometimes constrained to reverence the people you affect to despise; and often, when you boast of jollity and pleasure, you feel something within that makes you wish you could change conditions with a sheep or a dog. I doubt not but you understand what I mean. Why then should

* Isa. iii. 9. † 1 Pet. iv. 4. ‡ Lam. iii. 19. § Acts ix. 5.

you remain in this miserable bondage, when there is One able to set you free? Perhaps you have concluded that you have gone too far to stop; that you have sinned with too high a hand to be forgiven. A secret despair of this kind, is Satan's great engine, by which he hurries many sinners to the most dreadful extravagancies. But may I not allege my own case for your encouragement against such a conclusion? You have probably heard that I was once "a persecutor, a blasphemer, "and injurious*." I was so indeed, to a degree I cannot express. But I obtained mercy. The exceeding abundant grace of our Lord Jesus Christ brought me out of that dreadful state, and in his providence he has placed me amongst you, that if I only pass you in the street, you may have a proof before your eyes of his gracious declaration, that "all manner of sin and "blasphemy shall be forgiven to men for the Son of "man's sake. There is forgiveness with him, that he "may be feared†." Oh that I could prevail with you to seek him while he is to be found, to submit to him before the gate of mercy is quite shut! then "I am "sure iniquity should not be your ruin‡:" for "he is "able to save to the uttermost all that come unto God "by him§." At least, let me give you one caution: do not make the Scripture, or the people who love it, the subjects of your wanton mirth. "Be not a mocker, "lest your bands be made strong‖." A common proverb says, "It is ill jesting with edged tools." I am sure it may be applied in the present case. If the cause you despise is the cause of God, it will be a dreadful thing to be found fighting against him.

* 1 Tim. i. 13—16. † Matt. xii. 31. Psalm cxxx. 4.
‡ Ezek. xviii. 30. § Heb. vii. 25. ‖ Isa. xxviii. 22.

VI. There remains a considerable number to whom I have not yet spoken; who may know they are not believers, yet are tolerably regular in their attendance upon the means of grace, and are not habitually guilty of gross and open sins. I commend you for your readiness to hear the Gospel, and rejoice that it has some influence upon your conduct. But I would caution you against resting in outward privileges, or thinking yourself safe because you have escaped the abominations, in which you see some others live. There are other sins, which though not so heinous in the judgment of man, are sufficient to ruin the soul. If you "love the world, the love of the Father is not in "you*. To be carnally minded is death†. Covetous-"ness is idolatry‡. If you are under the prevailing "power of passion, pride, and resentment, you are "strangers to the grace of God§." In a word, "if "you have not the spirit of Christ, you are none of "his‖." A form of Godliness without the power**, will leave you helpless and hopeless. Can you be content to be no more than chaff amongst the wheat††, to converse and worship with the people of God for a season here, and then to be separated from them for ever? If you should see those whom you know and love, your friends and relatives, received into the kingdom at last, and you yourselves shut out‡‡, how awful will your disappointment be! May the Lord awaken you to a diligent search into your own hearts, and into his holy Word, and not suffer you to take up with any thing short of a real and saving change! "Look to Jesus, "the author and finisher of faith§§:" who is exalted to

* 1 John ii. 15. † Rom. viii. 6. ‡ Col. iii. 5.
§ al. . 20. ‖ Rom. vii. 9. ** 2 Tim. iii. 5
†† Matt. iii. 12. ‡‡ Luke xiii. 25—30. §§ Heb. xii. 2.

" be a Prince and a Saviour, to give repentance and " pardon, life and immortality*:" and remember you have his faithful promise, " Him that cometh unto me, " I will in no wise cast out†."

I can truly say, my dear friends, that " my heart's " desire and prayer to God for you is, that you may " be saved‡." As some, I fear, have hitherto heard in vain, and some will not hear me at all, I have chosen this method to address you all: I hope none will be offended, for I would not willingly offend a child. I hope I can appeal to yourselves, that God has given me a desire to live peaceably with all men, and, to the utmost of my power, to promote your welfare. " I seek " not yours, but you§." In a little time " we must " all appear before the judgment-seat of Christ‖."—There I must give an account of my ministry, and you must account for the privileges with which you have been favoured. When I think of the solemnities of that day, and the worth of your immortal souls, I am at a loss for words suitable to my desires on your behalf. " I beseech you by the tender mercies of our " God**," I warn you, by his approaching terrors††, that you receive not this grace of God in a preached Gospel in vain‡‡. And though I cannot expect to prevail on you all, yet I write in hope, that a blessing from the Lord will make the reading of this paper useful to some. And if it be so, even to one person, I ought to esteem it an over-payment for the labour of my whole life.

And now I commend you to God, to the word of

* Acts v. 31. † John vi. 37. ‡ Rom. x. 1.
§ 2 Cor. xii. 14. ‖ 2 Cor. iii. 10. ** Rom. xii. 1.
†† 2 Cor. v. 11. ‡‡ 2 Cor. vi. 1.

his grace, and to the teaching of his Spirit*. I make it my earnest request to the favoured few who know the Lord, and have received the spirit of prayer, that in your supplications at the throne of grace, you will frequently bear in remembrance,

Your affectionate Friend and Servant
in the Gospel of Christ,
JOHN NEWTON.

* Acts xx. 32.

A TOKEN

OF

AFFECTION AND RESPECT,

TO THE PARISHIONERS OF

ST. MARY WOOLNOTH AND ST. MARY WOOLCHURCH,

LONDON.

FROM THEIR MINISTER.

Acts xxvi. 3.

I beseech thee to hear me patiently.

I BESEECH THEE TO HEAR ME PATIENTLY

My respected Friends,

IT being impracticable to *write* separately and distinctly to every person in the parishes with which I am connected as a Minister; I cannot offer you this testimony of my sincere regard for your welfare, without availing myself of the conveniency of the press*. And I wish, while I express myself with freedom, to observe the same respect and tenderness, as if I had an opportunity of conversing personally and severally with each of you.

My income from the parishes is legally settled, and regularly and readily paid. I am well satisfied with it; and have only to wish on this head, that the people of my charge may be benefited by the ministry which they jointly contribute to support. I acknowledge likewise, with thankfulness to God and to you, that in the occasional intercourse I have had amongst you, I have never received the least personal incivility or un-

* A passage is omitted here, expressive of the author's determination to confine this address to his parishioners; but as his executors consider this as applicable only to the period of its publication, they have not scrupled to insert the address among his posthumous writings.

kindness from any one. Though I cannot but know and lament, that the subject-matter of my preaching is to many of you not pleasing; and though several steps I have thought it my duty to take, must appear, to some of you, unnecessary and troublesome innovations, I have met with no direct and studied marks of opposition or ill-will. Your conduct has, in this respect, been worthy of the politeness and humanity which distinguish you on other occasions.

The only cause of complaint, or rather of grief, which you have given me is, that so many of those, to whom I earnestly desire to be useful, refuse me the pleasure of seeing them at church on the Lord's day. My concern does not arise from the want of hearers. If either a numerous auditory, or the respectable characters of many of the individuals who compose it, could satisfy me, I might be satisfied. But I must grieve, while I see so few of my own parishioners among them. Let me entreat your favourable attention, while I respectfully and affectionately expostulate on this head.

The general design of my ministry in this city, might, and I trust would, have been answered, if it had pleased God to place me in some other parish. But He saw fit to fix me amongst you. This appointment, as it ought to give you a preference in my regard, and to make me studiously solicitous to promote your advantage; so likewise it gives you a more immediate and particular interest than others, in the event of my services. However little worthy of your notice in any other view, if I am a servant of God, a minister of the Lord Jesus Christ, if I speak the truth in love, how can I but be pained at the thought, that many to whom

the word of salvation is sent* refuse to hear it, and reject the counsel of God against themselves† !

I am unwilling to suppose, and yet, when I consider the progress of infidelity in the present day, I cannot but fear that there may be some amongst you, who absent themselves from the church, not so much from a dislike of what may be called my scheme, or my sentiments, as from a disregard to religion in general, at least to the christian religion. I know how to pity persons of this unhappy turn, for it was too long my own. It is not only a hazardous, but an uncomfortable state; for notwithstanding their utmost address and endeavours, they cannot wholly avoid painful apprehensions, lest the Bible, which they wish to be false, should prove to be the truth. It was thus with me, and it must, in the nature of things, be thus with every infidel. To doubt or deny the truth of Christianity is too common; but to demonstrate that it is false, is an utter impossibility. I laboured long in the attempt, but, when I least expected it, I met with evidence that overpowered my resistance; and the Bible which I had despised, removed my scepticism. He against whom I had hardened myself, was pleased to spare me; and I now live to ‡ tell you, that there is forgiveness with him.

But the greater part of you, I am persuaded, will agree with me thus far at least, that the Scripture is a divine revelation. But do not some of you act inconsistently with your acknowledged principles? Can you reconcile your conduct to the precepts of God, or to the character of those who fear and love him, as described either in the Old or New Testament? If you

* Acts xiii. 26. † Luke vii. 30. ‡ Psal. cxxx. 4

have servants and dependants, you expect to be obeyed; and do you profess yourselves the servants of God, and yet allow yourselves in the breach of his known commandments? The habits of business or amusement in which you live, not only engross your time and thoughts during the rest of the week, but indispose you for the due observation of the day which he has enjoined you to keep holy. You have engagements of another kind, which will not admit of your stated regular attendance on the public worship of God; and if you constrain yourself to be present occasionally, the light which a faithful preacher forces upon your conscience offends you, and makes you willing to catch at every pretence which may furnish you with the shadow of an excuse for not hearing him again.

But this is not the character of all who have withdrawn themselves. Some of you have not forsaken the public worship; you attend at other churches, and are ready to complain that you have been driven from your own. If you have candour to allow that possibly I mean well, yet the manner of my preaching is so different from what you were formerly accustomed to, and from what you approve, that after having heard me, and perhaps more than once, you have been constrained to seek new places, and to resign your seats in your parish church to strangers. If I venture to plead with you upon this ground, it is not without being aware of the delicacy of the subject. It will seem like pleading my own cause. But I am conscious, that I would not trouble you with a single line in the way of self-justification, if it were not for your sakes, and with a desire of obviating such misapprehensions

as I verily believe you cannot retain without disadvantage to yourselves.

As a protestant minister, and preaching to protestant hearers, I not only take my text from the Scriptures, but likewise draw from thence the proofs and illustrations of what I advance in my sermons. I frequently, yea, constantly appeal to the Bible, the acknowledged standard and touchstone of religious sentiments. As a minister of the church of England, when speaking to the professed members of that church, I might likewise appeal to the current doctrine expressed in our liturgy and articles; but I seldom do it, because having, as I conceive, the highest authority, the holy Scripture, on my side, I need no other. If you could be certain, that with respect to the points wherein we differ, the Scriptures are for you and against me, your refusal to hear me would be justifiable. But otherwise it behooves you to be cautious, lest, while you think you only reject what appears to you novel or impertinent, your contempt should unhappily fall upon the doctrine of the prophets and apostles, and of Christ himself. I must magnify my office*. On other occasions, I wish to demean myself as the least of all, and the servant of all; but when I stand in the pulpit, I speak in the name and under the authority of Him, whom we believe will shortly come to be our judge, and who has said, "He that despiseth you, despiseth "me†."

I mean not to take up your time, at present, with a detail or a discussion of sentiments. I offered a brief outline of my thoughts and aims, in the first sermon I

* Rom. xi. 13. † Luke x. 16.

preached among you, and which was printed solely with the design of presenting it to you; though by a mistake, that gave me pain at the time, it became more public than I intended. To the profession I then made, I have by the goodness of God, been enabled invariably to conform. I doubt not but I have spoken the truth*; I have endeavoured to speak it in love. It is true, I have not dared to disguise or palliate my principles. I account it a great mercy to me, that I have not been influenced by the fear or the favour of men. But my conscience bears me witness, that so far as truth and duty would admit, I have studied to avoid whatever might give you offence or pain. When I came to St. Mary Woolnoth, not being altogether a stranger to what is called the world, and to the maxims prevalent in genteel life, I could not promise myself very genteel acceptance as a preacher. I knew that if I would be faithful to my conscience, some of my hearers must be displeased; but though I was constrained to risk your displeasure, I have been solicitous not to provoke it, or to lay any unnecessary difficulties either in your way or in my own.

Many persons, whose good sense and liberal education exempt or free them from prejudices of other kinds, are frequently almost as much under the power of *religious* prejudices as the vulgar. We lament this more than we wonder at it. The reason is obvious. In temporal concerns they examine and judge for themselves. But in religious matters, they are content to let others judge for them, and, (if I may so speak,) to swim with the stream of a prevailing opinion. To this

* Eph. iv. 15.

cause I must ascribe some of the exceptions that are taken to my ministry.

In almost every age and country where Christianity has been professed, some hard name or term of reproach has been imposed upon those who ventured to maintain a more evangelical strain of doctrine, or a stricter course of conduct, than was agreeable to the spirit of the times in which they lived. Even the *Christian* name, honourable as we may now think it, was used by the heathens, when it first obtained, as a stigma, a term of the utmost contempt and hatred; and Christians were, by common consent, reputed the off-scouring, and filth of all things*. In a like reproachful sense the names of Lollards and Gospellers were applied by the papists, to those whom God honoured as his instruments in freeing our fore-fathers from the shackles of popery, by introducing that light of truth which issued in the reformation. Men of the same spirit were afterwards branded in protestant nations with the terms Pietist and Puritan. Of late years the name of Methodist has been imposed as a mark and vehicle of reproach. I have not hitherto met with a person who could give me a definition or precise idea of what is generally intended by this formidable word, by those who use it to express their disapprobation. Till I do, I am at a loss whether to confess or deny that I am, (what some account me,) a methodist. If it be supposed to include any thing, whether in principle or conduct, unsuitable to the character of a regular minister of the church of England, I may, and I do disown it. And yet it is probable, that some of my parishioners hearing, and easily taking

* 1 Cor. iv. 13.

it for granted, that I am a methodist, think it a sufficient proof that it cannot be worth their while to hear me.

That I may not disgust and weary my hearers by the length of my sermons, I carefully endeavour not to exceed three quarters of an hour, at those seasons when I have most reason to hope for the presence of my parishioners. At other times I allow myself a longer term; but even this, I understand, is thought too long. If I considered my preaching only as a customary appendage, without which I could not, with a good grace, collect my dues, we should not long differ upon this point. So far as brevity would be pleasing, it would cost me little trouble to please. But if the proper ends of preaching are to instruct, to admonish, to exhort, and to persuade; if the great truths of Scripture are to be explained, illustrated, and applied; if the various known or probable states and cases of the several persons who compose our auditories are to be attended to; in a word, if, as a preacher, I am conscientiously to endeavour to save myself and them* that hear me; then I confess I know not how to answer these ends, were I to limit myself to a much shorter space than I do. And sometimes, when my heart has been deeply impressed with a sense of the worth of souls, the brevity and uncertainty of life, and the solemnity of that hour when both preachers and hearers must give an account of themselves to God, I have, perhaps, in defiance of my previous determination, been constrained to exceed it a few minutes, though but seldom. I am persuaded you are mistaken, when you think the length of my discourses is the cause of your dissatisfaction. It is not so much the length, as the subject-matter, that

* 1 Tim. iv. 16.

wearies you. It is possible I could, if I durst, preach a sermon, which though it exceeded three quarters of an hour, you would not think too long. Many persons can afford their attention for several hours to pleaders at the bar, or to speakers in parliament, without weariness, whose patience is quickly exhausted under a sermon, where the principles of Scripture are plainly enforced, and a faithful application of them is addressed to the conscience. I mean not to vie with the public speakers you admire. I lay no claim to the honour of an orator, nor do I expect, or even wish, to engage your attention by the elegance and modulation of my periods. If I possessed abilities of this kind, I must decline the use of them. I must speak to the unlearned as well as to the wise, and therefore my principal aim is to be understood. Yet I would hope I am not justly chargeable with speaking nonsense, or expressing myself with a levity or carelessness unsuitable to the pulpit, or disrespectful to the auditory. But, alas! there are too many hearers, who seem more desirous of entertainment, than of real benefit from a sermon! They do not act thus in the affairs of common life. Were they to consult a physician or a lawyer, they would not be content with having their opinion upon a point of law, or a case of medicine in which they themselves had no personal concern. It is their *own* case they expect should be considered. But when they come to church, if the discourse be ingenious, and the elocution of the preacher agreeable, it suffices; and the less the subject comes home to their personal concernment, the more, (in general,) they are pleased with it. That is, they are disposed to be pleased with the preacher, if he says nothing to make them displeased with themselves.

Another objection which I must likewise treat as a

prejudice is, that I am an extempore preacher. The practice of reading sermons to a public assembly, has been hitherto peculiar to the English nation. Bishop Burnet observes, that it took its rise soon after the dawn of the reformation amongst us. Latimer and other great men, whose names, now they are dead, are mentioned with some respect, were, when living, treated by many as if they had been methodists. They were contemptuously styled Gospellers, and preaching in unquiet times, when there were insurrections in different parts of the kingdom, they were traduced as our Saviour and his apostles had been before them, and charged with having a design to foment sedition by their sermons. This was done with a view of awakening the suspicion and distrust of Henry VIII. against them, who was a prince sufficiently jealous of his authority. The preachers not only disavowed the charge, but were led to write their discourses, that they might, if necessary, confute their slanderers, by producing what they had actually delivered. The like accusations, and the like suspicions, in some succeeding reigns, rendered the same precaution expedient. At length the custom became general and established. In most, if not in all other parts of Christendom, a man who should attempt to read his sermon from the pulpit, would find but few hearers; he would be judged disqualified for the office of a preacher by his own confession. Insomuch that they who, after having previously considered their subject, are not able to speak upon it with some degree of readiness, are obliged not only to write their sermons, but to submit to the burdensome task of committing them to memory; for reading them would not be endured. With us, on the contrary, the prejudice in favour of reading is so

strong, that many people can form no expectation of sense, argument, or coherence, from a man who preaches without a book. They will require little more proof of his being unworthy of their notice, than to be told he is an extempore speaker. Here again, in the concerns of common life, they judge and act otherwise. There is little doubt but the theatres would soon be much less frequented, if the performers were to appear with books in their hands, and each one to read his respective part. And perhaps the theatre is the only place where a public speaker would be much admired, if it were known that he spoke neither more nor less than he had previously determined to say. In parliamentary debates, and in pleadings in our courts of justice, the occurrence of unexpected replies and objections, and other new circumstances, renders it necessary that a man should be so far master of his subject and his thoughts, as to be able to accommodate himself to those sudden turns, which often lead him into a train of discussions and arguments, which could not be premeditated, because the occasions could not be foreseen. If this habit and facility of speaking off-hand, and applying principles of general knowledge to particular subjects and incidents as they offer, be allowed, approved, and even required in other public speakers, why should it be supposed that the preacher is the only person who cannot, or must not, express his thoughts, but in that order, and in those words, in which he has previously written them? Is not Divinity a subject sufficiently copious? Are not the topics which the Scriptures afford, well suited by their importance, certainty, and authority, to awaken the strongest emotions, and to draw forth the highest exertions of which the human mind is capable? Shall the management of

the contested claim of a house or a field, or the interests of contending political parties, he deemed of such consequence as to engage the attention and admiration of hearers? And shall a minister of the Gospel, when called by his office to unfold the wonders of redemption, or to enlarge on the solemn themes of judgment, heaven, and hell, be thought the only man who has chosen a subject incapable of justifying his earnestness, or of furnishing him with such thoughts and expressions upon the spot, as the most judicious part of his auditory need not disdain to hear? Certainly, if the Bible be true, a minister must have the advantage of all other persons who speak in a public character! His subject is more weighty, and of infinitely more concern to his hearers. He speaks in the name of God, and has an express promise of the assistance of his Holy Spirit, if not to supersede his faculties, yet to influence, animate, and guide them, to bring things seasonably to his remembrance, and to apply them to the heart with a divine energy. We know that it is so in fact; and though we are slighted, and perhaps despised, by many, there are others who receive our testimony with joy, and will acknowledge that what the world esteems the foolishness of preaching*, has, by the blessing of God, made them wise unto salvation†.

I earnestly entreat you, my beloved friends, seriously to consider these things In the midst of the various sentiments and opinions which prevail, it is at least certain that we are all mortal, and that life is not only short, but highly precarious. If you believe the Scriptures, you acknowledge, that after death there is an appointed judgment, and an unchangeable, everlast-

* 1 Cor. i. 21. † 2 Tim. iii. 15.

ing state. If so, should you not carefully examine the ground of your hope, and fear even the possibility of a mistake, which if not rectified before death, will then be fatal and without remedy? If you would not sign a lease or a contract without examining it for yourselves, why will you venture your eternal concernments implicitly upon the prevailing opinions of those around you? Especially, when our Lord himself has told us, that whoever may be right, the *many* are undoubtedly wrong. For "wide is the gate, and broad is the way, "that leadeth to destruction, and *many* there be that "go in thereat; because straight is the gate, and narrow "is the way, that leadeth unto life, and *few* there be "that find it*." If for the present you seem confirmed in your manner of thinking and living, by the numbers, names, and examples of those with whom you agree; yet consider, you must soon be separated from them all. Not one of them will be able to comfort you in a dying hour, or to answer for you to God. You may live in a throng, but you must die alone. Religious subjects are seldom the chosen topics of conversation, in what is usually called good company; if occasionally introduced, how superficially are they treated, yet how peremptorily are they decided upon, and then how readily dismissed! But sooner or later their importance will be known. The Scripture is the rule by which we must all be judged at last; it is therefore our wisdom to judge ourselves by it now. Would you be persuaded to do this, praying to God for that assistance which you need to direct your inquiries, and which he has promised he will afford to them that ask him, it would have a happy effect upon your principles and

* Matt. vii. 13.

your peace. Search and read for yourselves, if the Scripture does not speak to all* mankind as in a state of condemnation; if it affords us any hope of deliverance but for the sake of the Lord Jesus Christ†; if it intimates any method of being saved through him, but by a faith ‡ wrought by the operation of God, and evinced by a temper of love, and a habit of cheerful obedience to his precepts§: if these points, which comprise the general scope of my preaching, are contained and taught in the Bible, they ought not to be spoken against.

I can have no interest to forward by this address, except that interest which I feel in your welfare. I have no favour to solicit from you, but that you would attend to the things which pertain to your eternal happiness. I can truly say, I seek not yours, but you ‖. Though I am not indifferent to your good opinion, so far as respects my integrity and moral character, yet it is a small thing with me to be judged of man's judgment; nor would your united approbation content me, except I could hope it was founded in your cordial acceptance of the Gospel which I preach. I have taken this method, as it seemed the only one in my power, of acquainting some of you with my sentiments, which yet it highly concerns you to know; not because they are mine, but, (I speak it with confidence,) because they are true, and of the utmost consequence. However amiable and benevolent in your private characters, except you are born again**, born from above, delivered from the love and spirit of the word††, and made partakers of the

* Rom. iii. 19. † Acts iv. 12. ‡ Mark. xvi. 16.
§ Col. ii. 12. Gal. v. 6. 1 Pet. i. 2. ‖ 2 Cor. xii. 14.
** John iii. 3. †† Gal. i. 4.

love and spirit of the Lord Jesus*, you cannot be accepted of him in the great approaching day of his appearance. My heart longs for your salvation; but whether you will hear, or whether you will forbear, I must take your consciences to witness, that I have been faithful to you. If after this, (which may God forbid!) any should perish, I am clear of their blood†. Permit me to make one request. It is not likely that I shall ever trouble you in this way again, and therefore I would entreat you to preserve this paper. If it makes no impression on you at present, a more favourable season may come. If you pay but little attention to it in your prosperity, a time of affliction may invite you to peruse it again. If you regard it not while I am living, you may, should you survive me, read it more carefully after my decease. It is however probable, that some of you will not survive me. Death may be even at your door. If the thought of such a visitant be unwelcome to you, it is owing to a secret consciousness that you are not prepared for it, and therefore you seek refuge from the painful apprehension, in a round of business or pleasure; perhaps, for the present, with too much success. Yet sooner or later, the hour you dread must come. "It is appointed for all men once "to die, and after death the judgment." There we shall all meet. May the Lord God so influence your minds now, that our meeting then may be comfortable and happy!

Thus far I have written chiefly to those who absent themselves from the church. But I thank God I am not wholly deserted by my parishioners. With regard to those who have patience and candour to hear me, I

* Rom. viii. 9. † Acts xx. 26.

have a hope that what may now seem harsh and difficult in my sermons, may hereafter approve itself to their judgment. No person in the congregation can be more averse from the doctrines which I now preach than I myself once was. This gives me encouragement for others, especially when they are willing to attend on the means which God has promised to bless. For faith cometh by hearing*. If I have at any time, contrary to my intention, uttered a single sentence in my own spirit, or that might give them *just* cause of offence, I should be glad, if I knew it, to ask their pardon.

Some of you there are, (may God increase the number,) who not only hear, but approve, because they have an experience in their own hearts that I speak the truth. They have felt the evil of sin, and the necessity of a Saviour. They have received the record God has given of his Son, and place their whole dependence upon him, as their wisdom, righteousness, sanctification, and redemption†. To these I can address myself with more freedom. You know the difficulties of my situation, and will assist me with your prayers. I trust likewise you will assist me by your conduct, and that your lives and conversations will contribute to stop the mouths of gainsayers, and constrain them to acknowledge that the doctrines of grace, which I preach, when rightly understood and cordially embraced, are productive of peace, contentment, integrity, benevolence, and humility. Many eyes are upon you, watching for your halting, and seeking occasion by your miscarriages, if they can observe any, to speak evil of the way of truth‡. May the grace of our Lord Jesus Christ enable you to disappoint them, and make them ashamed!

* Rom. x. 17. † 1 Cor. i. 30. ‡ 2 Pet. ii. 2.

We must expect some opposition, many temptations and trials; but we are engaged in a good cause, and we have a mighty Saviour, a compassionate friend, a prevailing advocate. He knows your path; he sees your conflicts. And he has engaged to support, to guide, and to guard you, and at length to make you more than conquerors*, and to bestow upon you a crown of everlasting life†.

I am your affectionate servant,

JOHN NEWTON.

Hoxton, Nov. 1, 1781.

* Rom. viii. 37. † Rev. ii. 10.

A LETTER

ON

POLITICAL DEBATE.

Printed in the Year 1793.

TO

THE REV. D**** W********,

Dear and Reverend Sir,

THE kind present of your book, and your kind intention in addressing your sermons to me by name, deserved a more early acknowledgment. I am pleased with every mark of regard from a Christian brother, though I *could* have wished not to be held up to public notice: and Mr. J———t, who likewise meant well, has made the business a little more awkward to me by styling me *Doctor*, an honour which the newspapers informed me, (for I have no official intelligence,) has been conferred upon me by the college of Prince-town, in America. However, by the grace of God, I am determined not to assume the title of Doctor, unless I should receive a diploma from a college in the New Settlement at Sierra Leone. The dreary coast of Africa was the university to which the Lord was pleased to send me, and I dare not acknowledge a relation to any other.

I need not express my approbation of your sermons in stronger terms than by saying, that I have seldom met with any thing more congenial to my own sentiments and taste. I read them with great satisfaction.

Though I have very little time for reading, had your whole volume consisted of such sermons, I should have gone through it much sooner: but your lectures on Liberty, though ingenious and well written, were not so interesting to me. It was therefore longer before I could find leisure to finish them; and this has occasioned the delay of my letter; for I thought it would be premature to write till I could say I had read them.

I hope I am a friend to liberty, both civil and religious, but I fear you will hardly allow it, when I say, I think myself possessed of as much of these blessings at present, as I wish for. I can, indeed, form an idea of something more perfect; but I expect no perfection in this state: and, when I consider the Lord's question, "Shall not my soul be avenged on such a nation as "this?" I cannot but wonder that such a nation as this should still be favoured with so many privileges, which we still enjoy and still abuse.

Allow me to say, that it excites both my wonder and concern, that a minister, possessed of the great and important views expressed in your two sermons, should think it worth his while to appear in the line of a political writer, or expect to amend our constitution or situation, by proposals of a political reform. When I look around upon the present state of the nation, such an attempt appears to me no less vain and unseasonable, than it would be to paint a cabin while the ship is sinking, or a parlour when the house is already on fire. My dear Sir, my prayer to God for you is, that he may induce you to employ the talents he has given you in pointing out *sin* as the great cause and source of every existing evil, and to engage those who love and fear

him, instead of losing time in political speculation, for which very few of them are tolerably competent, to sigh and cry for our abounding abominations, and to stand in the breach, by prayer, that, if it may be, wrath may yet be averted, and our national mercies prolonged. This, I think, is the true patriotism, the best, if not the only way, in which persons in private life can serve their country. For the rest, there will be always dead to bury the dead. The instruments whom the Lord employs in political matters are usually such as are incapable of better employment. All things and persons serve him; but there are services under the direction of his providence which are not good enough for his own children. *They* belong to a kingdom which is not of this world; they are strangers and pilgrims upon earth, and a part of their scriptural character is, that they are the "quiet in the land."

The reasoning for a more equal representation in parliament is specious; but, while infidelity and profligacy abound among rich and poor; while there is such a general want of principle and public spirit among all ranks; I apprehend, that, whatever changes might take place in this business, no real benefit will follow. The consequence would rather be the introduction of perjury, bribery, drunkenness, and riot, into towns, which have hitherto been more exempted from them than the boroughs. As the numbers of buyers increased, so would the number of those who are willing to be sold. And I know that many judicious people in Birmingham and Manchester are so sensible of this, that they would be sorry to have elections among them, though there are exceptions. I have so poor an opinion of the *bulk* both of the electors and the elected, that, I think, if the seats

in the house of commons could be determined by a lottery, abundance of mischief and wickedness might be prevented, and perhaps the nation might be represented to as much advantage by this as by any other method; but these are not my concerns.

The position, that, if the body of a people are aggrieved, they have a right to redress themselves, must be much limited and modified before I can reconcile it to Scripture. I am not fond of despots; but I think, if ever there was one upon earth, Nebuchadnezzar was a despot. Whom he would he slew, and whom he would he kept alive; whom he would he set up, and whom he would he put down; Dan. v. 18, 19. Yet Jeremiah declares, that the Lord had given him this despotic power, and had commanded all the nations to serve him. Surely, if you and I had been there, (knowing what we know now,) we should not have disputed this command, nor have excited the people, however oppressed, to shake off the yoke which God himself had put upon them: and if, for our sins, the Lord should put us under the power of the Russians, I should rather look to him than to man for deliverance.

I think a heathen said, "The day which deprives a "man of his liberty, robs him of half his virtues." If I was a heathen I should say so too. But the Gospel teaches me otherwise. The apostle expected that believing servants, who at that time, I suppose, were chiefly bond servants or slaves, would act from nobler principles, and aim at a more sublime end, than the conception of philosophers had ever reached to. That they would act from a regard to the glory of God our Saviour, and to the honour of his Gospel; Tit. ii. 10.; 1 Tim. vi. 1.; and elsewhere he says, 1 Cor. vii. 21.

"Art thou called, being a servant? care not for it: but "if thou mayst be made free use it rather." If Divine Providence offers you a manumission, accept it with thankfulness; if not, it is but a trifle to you, who are already the Lord's freedman; and, in your most servile employments, if submitted to for his sake, you are accepted of him no less than if you were placed in the most honourable and important stations. The Christian, however situated, must be free indeed, for the Son of God has made him so. On the other hand, you and I, dear sir, know how much they are to be pitied who are frantic for what they call liberty, and consider not that they are in the most deplorable bondage, the slaves of sin and Satan, and subject to the curse of the law and the wrath of God. Oh! for a voice to reach their hearts, that they may know themselves, and seek deliverance from their dreadful thraldom. Satan has many contrivances to amuse them, and to turn their thoughts from their real danger; and none seem more ensnaring, in the present day, than to engage them in the cry, "Great is the Diana Liberty!" May you and I labour with success so direct them to the one thing, which is absolutely needful, and abundantly sufficient. The Socinians are rather the most forward in this cry; which I fear will have a baneful influence upon the power of religion among the more evangelical dissenters. An agreement in political sentiments produces much cordiality and intercourse between those who, in point of doctrine, have stood at the greatest distance. And already, in some pulpits, (proh dolor!) a description of the rights of man occupies much of the time which used to be employed in proclaiming the glory and grace of the Saviour and the rights of God to the love and obedience of his creatures.

As to the revolution in France, I suppose no humane person was sorry when the Bastile was destroyed, and the pillars of their oppressive government shaken. The French had then a great opportunity put into their hands. I pretend not to judge of the political merit of their constitution: but, if I approved it in other respects, I durst not praise it so strongly as you do, while I knew it was planted in atheism, and has been watered with deluges of human blood; while I knew it began in insult to Christianity, and aimed at its abolition.

However, their first admired constitution is now at an end, and has no more force than the repeated oaths by which they bound themselves to maintain it. And now, not content with pleasing themselves, they are aiming to force their schemes upon the surrounding nations. I should call this Quixotism in the extreme, if I did not consider them as saws and hammers in the hand of the Lord. So far as they are his instruments they will succeed, but not an inch further. Their wrath shall praise him, to the full extent of its acting, and be subservient to his designs; the remainder of it he will restrain. And, when he maketh inquisition for the blood they have wantonly shed, and for their defiance of his great name, neither their phantom liberty, nor their idol Voltaire, will screen them from his notice.

I am sorry for your severe censures on the present administration. For, when I compare the state of the nation in the year 1783, or at the time of the king's illness, with what it is now, I cannot but think that the providence of God raised up Mr. Pitt for the good of these kingdoms, and that no man could do what he has done, unless a blessing from on high had been upon

his counsels and measures. I speak simply; having nothing to hope, or, as I think, to fear from men in power, I am not concerned to vindicate the conduct of ministry in the lump; but I believe, though it be easy to draw up theories and schemes in the closet, which may look very pretty and plausible upon paper, difficulties will occur in the administration of a great people, which can scarcely be conceived of by persons in private life. And, with respect to Britain at present, I believe, if the prophet Daniel was at the head of our affairs, or if all our ministers were angels, the corruption and venality of the times would labour hard to counteract their designs.

There is no new thing under the sun. When I read Sallust's account of the Jugurthine war, I seem to read, (mutatis mutandis,) our own history. The wealth and luxury which followed the successes of Lucullus in Asia soon destroyed all appearance of public spirit in Rome. Our acquisitions in the East have had a similar effect. I know some persons who, after giving full proof of their incompetency to manage their own private affairs, after having ruined their families by dissipation, and stained their characters by fraud and bankruptcy, have presently set up for national reformers. I am very sorry they should seem to have the sanction of such a name as yours.

I know not even the names of the gentlemen who compose the society of "the friends of the people," and consequently have no prejudice against their characters. But you yourself are sorry, and seem surprised that they should adopt an eulogium upon Mr. Paine. I am sorry likewise, but I am not surprised. Ex pede Herculem! I rely more upon this feature,

than on all their declarations. When you say that, allowing them to be men of penetration, nothing more is necessary to establish the purity of their intentions, it sounds very strange to me, when I consider it as the sentiment of the author of the two sermons which I have read with so much pleasure. Surely it cannot accord with your knowledge of human nature!

When our Lord was upon earth, he refused to be a judge or a divider. And he said afterwards, "My "kingdom is not of this world; if it were, then would "my servants fight." I should think, as Peter thought, that if any thing could have justified resistance in a disciple, that was the time when Jesus was apprehended by wicked men, to be condemned and crucified; but his master rebuked his zeal. I think that, as Christians, we have nothing to expect from *this* world but tribulation, no peace but in him. If our lot be so cast that we can exercise our ministry free from stripes, fines, imprisonment, and death, it is more than the Gospel has promised us. If Christians were quiet when under the government of Nero and Caligula, and when persecuted and hunted like wild beasts, they ought to be not only quiet but very thankful now. It was then accounted an honour to suffer for Christ. Of late, the rights of man are pleaded as a protection from the offence of the cross.

Had I been in France some time ago, and if by going between the contending parties I could have reconciled them, I certainly ought to have done it. But to take a part in their disputes myself, and to become openly and warmly a Jacobin or a Feuillant, would be ridiculous in me, if all my connexions and interests were in England, and I expected in a few weeks to

leave France for ever. In this view I consider myself now. If I had wisdom or influence to sooth the angry passions of mankind, whether whigs or tories, I would gladly employ them; but, as to myself, I am neither whig nor tory, but a friend to both. I am a stranger, and a pilgrim. My πολιτευμα, my charter, my rights, my treasures are, I hope, in heaven, and there my heart ought to be. In less than a few weeks I may be removed, (and perhaps suddenly,) into the unseen world, where all that causes so much bustle upon earth at present, will be no more to me than the events which took place among the antediluvians. How much then does it import me, to be found watching, with my loins girded up, and my lamp burning, diligently engaged in my proper calling! For the Lord has not called me to set nations to right, but to preach the Gospel, to proclaim the glory of his name, and to endeavour to win souls. Happy is that servant, whom his Lord, when he cometh, shall find so doing! In the hour, when death shall open the door into eternity, many things which now assume an air of importance, will be found light and unsubstantial as the baseless fabric of a vision.

I know not whether the length and freedom of my letter may not require an apology, as much as my long silence. But, as I give you full credit for what you say of your candour towards those who differ from you in sentiment, I am the less apprehensive of offending you. From the perusal of your sermons, I have conceived a great respect and affection for you. Though we may not meet upon earth, I trust we shall meet where all are perfectly of one mind. In the mean time, I set you down in my heart as a friend and a

brother. As I was forced to write, both duty and love obliged me to be faithful and free in giving you my thoughts.

I recommend you to the care and blessings of the great Shepherd and Saviour, and remain for his sake,

Reverend Sir,

Your affectionate friend and brother,

J. N.

INDEX.

A

AARON's behaviour on the loss of his sons, iv. 266.
ABBADIE Mr. reflections of on our ignorance respecting the doctrine of the Trinity, iv. 308.
ABEL, cause of the death of, iv. 73.
ABDIEL, Milton's character of applicable to the believer, i. 464.
ABRAHAM, in what sense tempted by God, i. 488.
— justified by faith in the promised seed, iv. 9.
— highly favoured by God, iv. 82.
— and the other patriarchs, shepherds, iv. 150.
— rejoiced to see Christ's day, iv. 436.
— principal properties of the faith of, v. 504.
Access to God, none but by Christ, ii. 540.
Accidents, consoling considerations under, vi. 367.
— happen by divine appointment, vi. 368.
— anecdote of a pious woman, suffering under, vi. 369.
Accommodation, a useful way of preaching, iv. 261.
Acquaintance, extensive, ensnaring, v. 81.
Actions, no real goodness in the most specious, unless performed to the glory of God, i. 431.
Acts of Apostles, the only certain history of apostolic age, iii. 113.
ADAM, in what sense he died the moment he eat forbidden fruit, i. 540.
— lost not rationality but spirituality, i. 541.
— consequences of his fall, iv. 6. 64. 70. 76. 326. 435. 460.
— received a promise of the Redeemer, iv. 188. 326. 436.
— fall of, foreseen and provided for, iv. 236. 459.
ADDISON, Mr. supposes imagination alone capable of producing happiness or misery, i. 480.
ADDRESS to the inhabitants of Olney, vi. 547.
Addresses to careless sinners, ii. 446.
— to mourners, ii. 446.
— to weary and heavy laden, ii. 457.
Αδημονειν, meaning of, iv. 253. vi. 213.
Adiaphora, disquisition concerning nature and limits of unnecessary, i. 507.
ADONAI, a name of God, iv. 44.
Advantage of reviewing our past history, i. 5.
ADVENT THE GREAT, a sermon, v. 225.
Advent of Christ, good grounds on which believers should rejoice at the prospect of the second, v. 233.
ADVOCATE, Christ our, vi. 66.
Affection, token of, to the inhabitants of St. Mary Woolnoth, vi. 563.
Affections, on the snares and comforts of social and relative, vi. 480.
Afflictions, advantages of, ii. 22. 198. 217. vi. 33. 36. 71.
— appointed by God, i. 488. ii. 432. vi. 192.
— consolations under, vi. 217. 223.
— our duty under, ii. 25.
— light compared to the glories of heaven, iv. 12. 77. 269. vi. 379.
— trials of faith, not tokens of displeasure, iv. 239.
— necessary in our present state, iv. 534. vi. 338.
— our future views of, vi. 35.
— why appointed, i. 488. ii. 432. iii. 60.
— the fruit of sin, iv. 11.
Africans, civilized state of the native, vi. 533.
African slave coast, description of, i. 40. vi. 521.
Africa, author's first voyage to, v. 317.
— second voyage to, v. 389.
— third voyage to, v. 440.
AFRICAN SLAVE TRADE, thoughts upon the, vi. 518.
—— impolicy of, vi. 523.
—— dangers attending, vi. 524.
—— immoral tendency of, vi. 528.
—— cruelties of, vi. 530. See Slaves.
AGRIPPA, king, almost persuaded to be a christian, iii. 181. See Herod Agrippa.
Αγρευω, explained, iii. 49.
Αγωνια, meaning of, iv. 253.
AHITHOPHEL, counsel of, to Absalom, iv. 431.
Alchymy, the true, i. 431.
ALEXANDER the GREAT, an instrument to prepare Messiah's way, iv. 23.
— anecdote of, improved, vi. 94.
Alienation from God, a consequence of the fall, iv. 72.
ALL THINGS GIVEN US WITH CHRIST, sermon on, ii. 305.
Allegorical interpretation, should be used with caution, iv. 260.
ALLEINE, Joseph, account of, referred to, i. 111.

AMERICA, reflections on our contest with, i. 467. vi. 283.
— principal events intended to promote the accomplishment of the prophecies, iv. 413.
— present state of the gospel in, iv. 420.
— reflections on late revolution in, iv. 430.
Amusements, polite, danger of, i. 513. ii. 133.
ANANIAS the high-priest commands Paul to be smitten, iii. 171.
ANANIAS AND SAPPHIRA, awful judgment on, iii. 83.
Αναπεφαλαιωσασθαι, meaning of, iv. 316.
Anatomy, spiritual, the study of the human heart, i. 442.
Αναπαυσω, meaning of, ii. 471.
Anecdote of a pious woman suffering under a broken bone, vi. 369.
— of Alexander the Great, vi. 94.
— of Dr. Butler, bishop of Durham, vi. 461.
— of Dr. Conyers, i. 560. v. 174.
— of dying persons, i. 444. ii. 173. vi. 305.
— of a dissenting minister, v. 15.
— of a young woman, vi. 93.
— of the great Selden, vi. 209.
Angel, message and song of, iv. 115.
Angels, on the ministry of, i. 382.
— how we should endeavour to resemble, i. 475.
— light in which would view earthly things if resident here, i. 476.
— admire the work of redemption, i. 477.
— not so indebted to grace as believers, i. 478.
— difference between their holiness and that of sinners, ii. 41.
— cannot preach the Gospel so well as men, iii. 102.
— cannot join in song of the redeemed, iv. 92. 316. 540. 557.
— contemplate incessantly Christ crucified, iv. 101.
— desire to look into the mysteries of redemption, iv. 213.
— confirmation of those who continue holy is in Christ, iv. 316.
— worship Christ as Lord of all, vi. 316.
—— as the Lamb that was slain, iv. 558.
— their chorus, iv. 556.
— diversity of ranks and orders amongst, iv. 558.
— styled the elect angels, iv. 572.
— the ministers of the Almighty, iv. 573.
— regard the human race with benevolence, iv. 573.
— perhaps present in our worshipping assemblies, iv. 574. vi. 371.
— fallen, no redemption for, iv. 316.
Anger unbecoming the followers of Jesus, ii. 1.
Anger against sin, lawful, i. 372.
Animals, wonderful instinct of, iv. 403.
Antichrist, fall of predicted, iv. 422.
ANTINOMIANS, account of the true, iii. 288.
Antinomianism, St. Paul probably accused of, iii. 288.
ANTIOCH, state of, at different periods, ii. 292.
— present state, a warning to us, ii. 295.
— Gospel, when first preached at, iii. 107.
Αντιτασσεται, meaning of, ii. 327.
Αποκαραδοκια explained, i. 303.
Apostasy, final, every sin tends towards it, i. 396.
— the root of, is a disposition to question the divine appointments, ii. 51.
APOLLOS meets with Paul, iii. 147.
— goes to Corinth, iii. 147.
APOSTLES, their exhortation, i. 402.
— characters and callings of, previous to ascension, iii. 52.
— delivered by miracle, iii. 84.
—— by advice of Gamaliel, iii. 85.
— scourged, iii. 85.
— rejoice under disgrace, iii. 86.
— separate to preach gospel in various districts, iii. 113.
— great uncertainty in the accounts of their labours, iii. 194.
— competent witnesses of Christ's resurrection, iv. 451.
Apostolical Fathers inferior to many protestant divines, iii. 211.
Application to Christ, implied in coming to, ii. 460.
AQUILA AND PRISCILLA meet with Paul, iii. 142.
ARCHIMEDES, enthusiasm of, iv. 105.
Arithmetic, scriptural, what it teaches, i. 468.
Ark, probably many assisted in building who perished in waters, v. 222.
ARMINIAN, the term very indiscriminate, i. 536.
Articles of faith, propriety of subscription to some, i. 522.
— of church of England, favour Calvinism, vi. 204.
ASIA, tendency of late events in, iv. 415.
ASSURANCE of FAITH, sermon on the, ii. 585.
— thoughts on the, vi. 465.
— of acceptance attainable in this life, i. 483.
— the result of competent spiritual knowledge, ii. 593.
— declines by grieving the spirit, i. 484.
— grows by repeated conflict, ii. 176.
— hindered by pride and unbelief, vi. 468.
— not good for us, until we know something of the evil of our hearts, vi. 471.

Assurance of Faith, invariably produces good fruits, vi. 472.
— not essential to being of faith, i. 179. 359. ii. 586.
Assurance hindred by insincerity, indolence, misapprehension, &c. ii. 590.
— on what St. Paul's rested, ii. 590.
— humbles the soul, vi. 13.
— inconsistent with a careless and trifling Spirit, vi. 42.
— striking instance of, in a person dangerously ill, ii. 173.
— different opinions on, ii. 584.
Assurance and faith rest on same grounds, ii. 587.
Assurance of hope, nature of considered, iv. 440.
Athanasian creed, damnatory clauses of the, justified, i. 521.
Atheism, guilt the parent of, iv. 65.
Atheists, seldom met with but where the Bible is known, iv. 87.
Atonement, belief of, necessary to comprehend the gospel, iii. 23.
— perfections of God glorified in, iv 188.
— efficacy of complete, iv. 189.
—— depends on the character of Christ, iv. 567.
— doctrine of fundamental, iv. 448.
— essential to the Gospel, v. 200.
— necessity of, vi. 247.
Attributes of God offensive to carnal mind, ii. 413.
Augustine, *Confessions* of, recommended, vi. 211.
—— appealed to, iv. 227.
— said by some to be the first who held election, iv. 517.
Augustus, the beautiful lines of Horace to, impious and idolatrous; but perfectly becoming the mouth of a christian, addressing himself to God, i. 434.
Austerus, character of, i. 347.
Author, narrative of the, i. 1.
—— preface to the, i. 4.
— birth and parentage of, i 12. 13.
— loses his mother, i. 13.
— sent to school, i. 13.
— goes to sea, i. 14.
— is settled in Spain, i. 14.
— providential deliverances of, i. 15. 78. 89.
— partial reformations of, i. 15.
— meets with Shaftesbury's Characteristics, i. 17.
— goes into Kent, and falls in love, i. 18. 19.
— first interview with Mrs. N. v. 367.
— sails to Venice, i. 22.
— remarkable dream of, i. 24.
— impressed and sent on board the Harwich, i. 27. v. 367.
Author meets with an infidel companion, i. 27.
— deserts his ship, retaken, degraded, and punished, i. 29.
— sails to Madeira, i. 33.
— enters on board a Guinea ship, i. 35.
— arrives in Africa, i. 36.
— determines to remain in Africa, i. 37.
— undergoes great hardships, i. 42.
— obtains deliverance, i. 47.
— returns to England, i 53.
— in danger of shipwreck, i. 57.
— alarmed with a sense of sin and led to pray, i. 61.
— obtains further views of religion, i. 67.
— arrives in England, i. 71.
— obtains his father's consent to marry, i. 71.
— goes out as mate to Africa, i. 75.
— studies various languages, i. 77. 84. 103
— sails to Antigua, i. 79.
— returns to England and marries, i. 81.
— remarks of acquaintance on his marriage, v. 365.
— sails as captain to Africa, i. 83. 93.
— seized with a fit, i. 97.
— obtains the office of tide surveyor at Liverpool, i. 100.
— applies for ordination, i. 105.
— ordained, v. 541.
— picture of, described, vi. 101.
— received not the gospel from man, vi. 152.
— reasons why not a dissenter, v. 23. 43. 51. 55.
— God's merciful dealings with, vi. 75.
— experience and desires of, vi. 29. 30. 90.
— an avowed Calvinist, vi. 278.
Authority of Christ, *Sermon on*, ii. 426.

B.

Babes, term justly applicable to true Christians, ii. 400.
Backsliders, mournful feelings of, ii. 567.
Backwardness to prayer and reading the scriptures, exhortation against, ii. 56.
Baineim, Mr. martyrdom of, iv. 172.
Baptism, that of Christ and of John different, v. 39.
Baptists, differences in church government among, v. 40.
Barabbas, preferred by the Jews to Christ, iv. 199.
Barnabas, preaches at Antioch, iii. 108.
— carries, with Saul, alms to Jerusalem, iii. 112.
— dissembles with Peter, iii. 125.
— takes Mark and sails to Cyprus, iii. 127.
Barren fig-tree, of what emblematic, iv. 53.
Baxter, Mr. character of, i. 628.
— some passages of his writings recommended, i 629.

Babylon, mystical destruction of, iv. 401.
BEDE, *venerable*, his singular exception to the good character of a cotempory, ii. 235.
Begotten, term applied to Christ's incarnation and resurrection iv. 311.
BELIEVERS *cautioned against misconduct*, a sermon, ii. 503.
— absolute submission of, to God's will, iv. 143.
— abstain from inexpedient things i. 509.
— accept Messiah as the ground of agreement between God and man, iv. 506.
— a knowledge of God their only proper ground of glory and joy, i. 425.
— address to, ii. 436. 447.
— advantage they derive from reliance on God's all sufficiency, i. 419.
— afflictions of, outweighed by Gospel blessings, iv. 10. 11. 14. vi. 33. 71. 379.
— — trials of faith, not tokens of displeasure, iv. 239.
— all-sufficient plea, of, iv. 325.
— all things will work together for good, ii. 140.
— are always learning, iv. 178. vi. 134.
— ambassadors of Christ, vi. 109.
— anticipate by faith the joys above, iv. 327.
— approach to God by faith, iv. 37.
— assurance of tribulation, a mark of their adoption, iv. 486.
— attached to Christ by his love, iv. 268.
— benefits they derive from persecution, iv. 513.
— blessedness, in what their present consists, i. 482.
— blessedness of those already dead, iv. 566.
— character of, i. 359. vi. 317.
— characters of, best collected from that of Christ, iv. 135.
— charitable to those who differ from them, i. 504.
— Christ ever present with them, iv. 179.
— Christ in them the hope of glory, iv. 333.
— Christ's personal presence not essential to their earthly happiness, iv. 415.
— comfort of, that they are not under the law but under grace, i. 423.
— communion with the Lord an important part of their blessedness, i. 485.
— compared to sheep, vi. 191.
— — a tree, i. 637. ii. 141.
— conduct of, judged harshly of by the world, ii. 509.
— conflicts the great cause of their, i. 658.
— all lead to victory, vi. 155.
— conformed to Christ's spirit, iv. 85.
— more than conquerors by faith, iv. 296. 500. vi. 155.
BELIEVERS crucified to the world by cross of Christ, iv. 269.
— death of precious in God's sight, iv. 512.
—— a sleep in Jesus, iv 225,
— delivered from guilt by faith in Christ's atonement, iv. 268.
— derive life and fruitfulness from Christ, iv. 237.
— description of, i 399.
— dignity and happinss of, usually most visible at a dying hour, vi. 431.
— the disciples of Christ, iv. 176. 182.
— draw the water of salvation from the Bible by prayer, ii. 190.
— the elect of Christ, iv. 191.
— enemies, why not overcome by, iv. 240.
— evidences of truly humble, i. 417.
— experience, in what their consists, iv. 321.
— the flock of Christ, iv. 153. 189.
— glorious privileges of, vi. 110.
— God not less glorified by their obedience than that of Gabriel, ii. 41.
— God's purpose in favour of, cannot be disappointed, i. 415.
— God their father, iv. 39.
— God their happiness, and heaven their home, iv. 39. 125.
— God's husbandry, vi. 65.
— the *good* of explained, ii. 505.
— grieved with sins of others, and thus distinguished from mere professors, i. 372.
— have experimental evidence of Christ's resurrection, iv. 456.
— happiness of, when released from the body, iv. 466.
— happiness of in Christ, iv. 39. 51. 109. 131.
— — a branch of the joy set before Christ, iv. 213.
— — depends not on local circumstances, iv. 414.
— — heightened by previous misery, iv. 91.
— highest love of, to Christ, beneath what they owe, ii. 224.
— how Christ's condescension should affect them, iv. 433.
— how they should walk with God in the daily occurrences of life, i. 429.
— hope their unshaken ground of, i. 423.
— honour they derive from Christ's exaltation, iv. 318.
— inconsistency of, accounted for, i. 400.
— intercession of Christ renders their prayers prevalent, iv. 532.
— inheritance secure against all calamities, vi. 343.
— in what sense inspired by the Holy Spirit, i. 455.

BELIEVERS, in what sense should endeavour to be as the angels now, i. 475.
— irradiated by Christ, iv. 84.
— knowledge of not merely speculative, iv. 143.
— life of, a continual warfare, iv. 465. 484.
— living members of the mystical church, iv. 406.
— love of, a decided mark of true religion, v. 511.
— many true, have not assurance, i. 35. 359.
— marks by which, may judge whether they truly love the Lord, ii. 176. vi. 176.
— Messiah, their complete justification, iv. 238.
— motives of, for confidence in the Lord, iv. 432. 506.
— numbers small in comparison of unbelievers, iv. 360.
— object is, that God may be glorified in and by them, i. 430.
— on what supposition, involved in guilt of idolatry, iv. 309.
— of all ages and countries entertain in general similar views, vi. 151.
— opposition they are to expect, iv. 509.
— former opposition to the gospel, a proof of doctrine of election, iv. 520.
— partakers of divine nature, iv. 136.
— peculiar spirit required in, in times of prevailing degeneracy, i. 512.
— perfections of Christ adequate to all their wants, i. 498.
— perplexities of, arise from undue attachment to self, i. 432.
— the people of Christ, iv. 191.
— persuasion of their acceptance attainable in this life, i. 483.
— prove that they are a saved people, iv. 136. 141.
— primitive not faultless, but sincere, iii. 70.
— gradually advanced under Christ's teaching, iii. 71.
— predestinated to adoption, iv. 191.
— privilege of, a term often misunderstood, i. 143.
— greatness of their privileges, iv. 433.
— recollection of Christ's sufferings causes them to glory in tribulation, iv. 223. 268.
— rendered benevolent by Christ's example, i. 503.
— renounce all confidence in the flesh, iv. 126.
— rest of, in Christ, ii. 469.
— resurrection of Christ, pattern and pledge of theirs, iv. 290. i. 467.
BELIEVERS, religion of, a reasonable service, iv. 142.
— religious service of pleasant, iv. 147.
— the only rich and happy on earth, iv. 26.
— risen with Christ, iv. 285.
— rules of their conduct, i. 508.
— salvation of, the end of Christ's coming into the world, ii. 406.
— safety of afflicted, vi. 22.
— saved under, but not by the law, iv. 8.
— on earth as safe as those in heaven, vi. 22.
— serve God in common duties of life, vi. 49.
— sins of, whether made known to others, i. 123.
— soldiers of Christ, iv. 535.
— some things which abate the comforts of their profession not properly sinful, ii. 171.
— spiritual rest of, iv. 170. 182.
— styled God's elect, iv. 516.
— suffering, spectacles to angels, ii. 192.
— superior knowledge of gospel discoveries, iv. 9.
— support of, at the approach of death, iv. iii. 499.
— sufferings and obedience of Christ imputed to, iv. 286.
— taught by Christ's example to suffer patiently, iv. 278.
—— to love one another, iv. 138.
— temples of the living God, iv. 333.
—— of the Holy Ghost, iv. 332.
— their ideas of salvation, iv. 507.
— trained up by various exercises in kingdom of grace, iv. 534.
— triumphant finally, i. 414.
— triumphant song of, iv. 501.
— unable to do what they would, i. 405.
— really though mystically united to Christ, iv. 86.
— united by love to the chief good, i. 499.
— warfare of, i. 589. 610. 650. 637. ii. 36. 48.
— weakest of them children of God, iv. 525.
— why not overwhelmed under sufferings as Christ was, iv. 225. 250.
— why, though creatures still, impeccable in heaven, iv. 484.
— why said not to die but sleep in Christ, iv. 466. 498.
— wisdom of, superior to that of schools, iv. 562.
BEELZEBUB, Christ's miracles perversely ascribed to, iv. 246.

Beelzebub, Milton's description of, ascribed to man, iv. 463.
Begotten, meaning of the term, iv. 309.
Belshazzar, allusion to the handwriting he saw, iv. 27.
Bethlehem more illustrious than Babylon or Rome, iv. 26.
— why called the city of David, iv. 120.
Bible, absurdity of supposing it can be understood without study, iv. 473.
— contains nothing useless, ii. 335.
— the comprehensive and exclusive treasury of ministerial knowledge, v. 62.
— remarks on the, i. 213.
— every preacher should be tried by, ii. 558.
— folly and guilt of neglecting, ii. 352.
— fountain of life, i. 399.
— furnishes the only instances of grandeur united with simplicity, iv. 139.
— internal evidence of its divine revelation, iv. 79.
— justly demands reverence, vi. 333.
— letter on reading, vi. 415.
— should be read throughout, vi. 418.
— a sealed book, till the heart be awakened, i. 642
— superior excellence, even as a human composition, iv. 278.
— value of, ii. 398.
— value of the English translation of, iv. 68. See Gospel, and Word of God.
Bigotry sanctifies every hateful passion, iv. 241.
Birth-days, usual mode of observing, highly improper, v. 515.
— folly of worldly persons, in rejoicing at the return of, vi. 257.
Blasphemy, how punished among the Jews, iv. 217.
Blemishes observable in some Christian characters, letter on, i. 346.
Blessedness of the believer, in what it consists, i. 482.
Blessing, different meanings of the term, iv. 565.
Blindness, on spiritual, i. 254.
Blood of Christ, figuratively used for his death, iv. 544.
Boasting, what effectually excludes, i. 415. 474.
— excluded by Gospel, ii. 408.
Body and mind have a reciprocal influence, iv. 8.
Bonner, bp. accuses primitive Christians of heresy, vi. 394. 440
Books, a medium in the choice of, ii. 99.
— several recommended, v. 91. vi. 211.
Brazen serpent, alluded to, i. 557. 657.
—— efficacy of, iv. 189. 221. 261. 340.
Brainerd's life recommended, vi. 211
Brethren, care to be taken not to offend our weak, i. 509.
— on love to the, i. 320.
— counterfeit, i. 321.
Britain, peculiar privileges of, v. 259. 280.
— peculiar sins of, v. 283.
Brutes have no propensity to such changes as would destroy them, iv. 232.
Brutus, dying confession of, iv. 198.
Bunyan, John, commendation of, vi. 38.
—— referred to, vi. 45.
Butler Dr. Bishop of Durham, anecdote of, vi. 461.

C.

Cæsar, effect of Antony's oration over, iv. 218.
Cake, good things of the world compared to a, vi. 292.
Caligula requires his statue to be erected in the temple of Jerusalem, iii. 99.
— assassinated in his palace, iii. 109.
— detestable character of, iv. 376.
Call to the ministry, what constitutes a, ii. 44.
Calvin, not the inventor of the doctrine of election, iv. 517.
Calvinist, a term of reproach, iv. 517.
— character of a rigid, vi. 245.
— the author an avowed, vi. 278.
Calvinism, the doctrine of the church of England until Laud's time, vi. 204.
Candia, why the Grand Seignor caused 100,000 men to perish in that island, i. 516.
Candour, letter on, i. 326.
— nature and effects of true, i. 327.
— origin of false, i. 328.
— extent of claims of Socinians, &c. to, i. 329.
— distinction between true and false, vi. 229.
— mutual should be cultivated by all Christians, vi. 126.
Canonical obedience, meaning of, vi. 117.
Captivity led captive, import of, iv. 327.
CARDIPHONIA, i. 394, ii. 1. vi. 1.
Cardiphonia, author's preparation for continuing, vi. 351.
Carnal mind, effects of not the same in all, iv. 328.
Case, author's described, vi. 89. 90.
Cassandra, ministers of the gospel compared to, i. 448. ii. 250.
Caterpillar, wonderful transmutation of, iv. 475.

Cato, death of, a proof of pusillanimity, iv. 209.
Caution, too often degenerates into cowardice, ii. 98.
Cennick, Mr. sermons of commended, ii. 67.
Ceremonies of Old Testament typical of Christ, ii. 332.
Ceremonies Levitical, typical of Christ, ii. 332. 335.
Cessator, character of, i. 350.
Characters of, apostles and disciples previous to Ascension, iii. 52.
Character of Agrippa, iii. 179.
—— Antinomians, iii. 287.
—— Austerus, i. 347.
—— Believers, i. 359. vi. 317.
—— Cessator, i. 350.
—— Dr. Conyers, v. 171. 173.
—— Cornelius, iii. 101.
—— Curiosus, i. 351,
—— Elionites, iii. 286.
—— Faithful Ministers, iii. 247.
—— Felix, iii. 174.
—— Gallio, iii. 145.
—— Gnostics, iii. 281.
—— Greeks and Romans, iii. 7.
—— Herod, Agrippa, iii. 110.
—— Humanus, i. 348.
—— Judas the traitor, iii. 66.
—— Nicolaitans, iii. 282.
—— St. Paul, iii. 215.
—— St. Peter, iii. 64.
—— Primitive Christians, iii. 250.
—— Prudens, i. 349.
—— Querulus, i, 352.
—— Stephen, iii. 87.
—— Volatilis, i. 349.
—— the disciples, illustrate history of church, iii. 62.
—— those whom the Lord usually chooses, vi. 96.
Charity, towards those who differ from us, the true idea of, i. 504. ii. 5.
— to our weak brethren what it requires, i. 508.
— and to the world at large, i. 509.
Charles V. Dr. Robertson's history of, in what respects it may be defective, i. 407.
Changes must be expected, vi. 44.
Cheerfulness no sin, vi. 298.
Children, little, sense in which have not sinned after Adam's transgression, iv. 552.
— if saved, the subjects of a supernatural change, iv. 553.
—— included in the election of grace, iv. 553.
Child, congratulations on the birth of a, vi. 106.
Children, consoling considerations on the prospect of losing, vi. 193.
— averse from good, but prone to evil, i. 541.
— education of, an undoubted duty, but will not change the heart, i. 575.
Circumstantials and essentials in religion, remarks on, iii. 230.
Χρηματισαι, meaning of, ii. 294.
Christ. See Jesus Christ.
Christian Name, sermon on, ii. 290.
Christian, the *almost* described, iii. 181.
— compared to an oak, i. 643. vi. 318.
— compared to a tradesman, vi. 81. 84.
— conduct of, compared with that of worldling, vi. 81.
— definition of a, i. 497. 650.
— discription of a, ii. 297.
— experience of, easily described but difficult to attain, vi. 29.
— life of, a life of exertion, ii. 530.
— name of, should remind us of our high obligations, ii. 304.
— name, when first assumed, iv 175.
— women, proper ornaments of, vi. 454.
Christians, number of, very great at an early period, vi. 389.
— always considered as uncharitable, iii. 204.
— affected with grief when speak or hear of misconduct of professors, iii. 268.
— authorized to take advantages of laws, iii. 178.
— causes of perplexities and disputes among, iv. 193.
— controversies excited by Judaizing, iii. 122.
— derive wisdom and strength from Christ, iv. 211.
— many so called, have no right to the title, ii. 298.
— exercised and experienced, acquire compassion and skill in dealing with others, ii. 57.
— good examples of, tend to win souls, v. 216.
— happiness of, ii. 337.
— heathen account of, vi. 387.
— honourable testimony to, vi. 392.
— have *now* as much encouragement to come to Christ as in time of his appearance on earth, ii. 466.
— inconsistent lives of, a stumbling-block to the world, iv. 205. 228.
— in what sense babes, ii. 399.
— justly described as such, ii. 400.
— life of, compared to a race, ii. 529.
—— easy in theory, but difficult in practice, vi. 29. 142.
—— justly called life of faith, vi. 68.

Christians must obey God rather than man, vi. 296.
— hence sometimes considered as disaffected, vi. 397.
— motives which inclined the heathens to persecute, iii. 201.
— name of, first given at Antioch—what it implies, iii. 108.
— originally, a term of infamy, iii. 109. v. 287.
— primitive, benevolent, and disinterested spirit of, iii. 83.
— persecuted by Nero, iii. 195.
—— Domitian, iii. 199.
—— Pliny, iii. 200.
—— Trajan, iii. 201.
— primitive, submission of, to the Roman emperors, iv. 376.
—— worshipped Christ as God, vi. 393.
— professed, conduct of many, similar to that of the Jews, iv. 48.
— professing, guilty of idolatry, ii. 264.
— safe in greatest dangers, v. 162.
— secret communion of, vi. 366.
— sketch of their temper, i. 498. 630.
— true, views of, great and sublime, iv. 210.
— what frame of mind distinguishes one from another, i. 417.
— who the best, vi. 171.
— why some live in spirit of ancient Pharisees, iv. 145.
— without trials, compared to a mill without wind or water, ii. 218. See Believers.
Christian ministers, essential principles and aims of, iv. 54. 89. 119. 160.
—— shepherds under Christ, iv. 152. 160.
—— painful anxieties of, iv. 159. 352. See Ministers.
Christian soldier, warfare of, iv. 490. 500. See Warfare.
Christianity, a consistent system, v. 445.
— divine origin of, proved by its author's character, iv. 280.
— early corruption of, iii. 209.
— exhibits a beautiful system of morality, iv. 368.
— gained little from Constantine's protection, iv. 385.
— the great mystery of, iv. 239.
— importance of right views of spirit of, iii. 295.
— nearly as old as the creation, iv. 435.
— the peculiar and inimitable mark of, i. 457.
— profession of, unavailing, ii. 302.
— progress of, and evidence of its divine original, ii. 301.
Christianity promotes the interest of mankind, iv. 147.
— rests on Christ's resurrection, iv. 283. 450.
— various attempts to hinder progress of, iii. 82. 84.
Christendom indebted for its superior advantages to the knowledge of revelation, iv. 365.
— general face of, exhibits but little of the gospel, iv. 421.
Christiologia, Dr. Owen's, alluded to, vi. 441.
Christmas, manner in which ought to be kept, v. 403.
Church, scriptural meaning of the word, iv. 406.
— rapid increase of the primitive, iii. 81.
— triumphant exultation of, iv. 103.
— of Christ, description of the true, v. 26.
—— comprises all the members of his mystical body, iv. 36.
— of God, security of, vi. 508.
— the Old Testament, to what compared, iv. 6.
—— defective knowledge of, of the Messiah, iv. 9.
— of England, articles of, established by law, iv. 523.
—— reasons for preferring, v. 23. 43. 51.
— Greek, wretched state of, iv. 421. 553.
— Roman, deplorable errors of, iv. 553.
—— probably contains some true Christians, v. 29.
Churches, apostolic, irregularities and offences in, iii. 250.
Church government, assumed infallibility of persons of different sentiments, v. 31.
—— difficulties in deducing a system of, from the New Testament, v. 36.
—— sentiments of an Utopian dissenter upon, v. 71.
Cicero, moral system of, superior to that of modern deists, iv. 86.
Claudius, bestows kingdom of Judea on Agrippa, iii. 109.
Clement's first epistle to Corinthians useful, but not faultless, iii. 210.
Comfort preserved by watchfulness and prayer, vi. 16.
— not necessarily the result of strong faith, vi. 468.
Comforter promised to the Church, iv. 83.
— promise fulfilled, iv. 331.
Coming to Christ, sermon on, ii. 458.
—— implies persuasion of his power, ii. 460.

Coming to Christ, sense of our need, 460.
—— actual application, *ib.*
—— a following of his example *ib.*
Common-place books recommended, v. 97.
Communion with God, letter on, i. 276.
—— an important part of the believer's blessedness, i. 485.
—— affords the best relaxation from the cares of life, 512.
—— mark of true religion, ii. 306.
Communion with saints, letter on, i. 284.
Complaints of ourselves often proceed from corrupt motives, vi. 186.
Compliments, religious, the most unseemly of any, ii. 40.
Comparisons, scriptural, must be understood with limitation, iv. 230.
Concerts and oratories to be avoided i. 509.
Condescension, meaning of, iv. 181.
Conduct of Christian and worldling compared, vi. 81.
Conflicts, great cause of the believer's, i. 657.
— the believer's all lead to victory, vi. 155.
Conformity to the world, letter on, i. 247.
Conformity to God, mark of true religion, ii. 306.
Congregation, description of the author's vi. 198.
Conquerors, in what light they may be viewed, i. 515.
— of ancient times instruments of God's vengeance, v. 154.
Conscience, Christ the sole Lord of, vi. 229.
— difference between the convictions of, and the workings of the Holy Spirit, i. 557.
— rules for the direction of a tender and scrupulous, i. 508.
— void of offence, necessary to a believer's happiness here, i. 484.
— terrors of a guilty, iv. 394.
Consideration, the duty of, i. 656.
Considerations calculated to support the mind under fears of trials, vi. 60.
Consolation, motives for, on the death of a friend, ii. 31. 199.
— of the gospel hidden from worldly men, ii. 183.
— the proper tendency of sensible, is to humble the believer, ii. 186.
Constantine the Great, rapid declension of the church under, iv. 53.
Controversy, letter on, i. 241.
Conversation, the general tenor of, a test of true religion, vi. 381.
Conversation, meaning of the word in Phil. iii. 20. iv. 133.
Conversion, scriptural account of, i. 533.
— described in scripture by various names, i. 536.
— not the being proselyted to an opinion, but receiving a principle of divine light and life into the soul, i. 537.
— sometimes occasioned by dreams, i. 625.
— every real conversion miraculous, i. 294.
— spiritual, excludes boasting, iv. 148.
— its being a work of grace, tends to remove despair, iv. 149.
— of one sinner more important than the temporal welfare of a kingdom, iv. 228.
— remarkable, of Dr. Conyers, v. 174. See Heart.
Converts, young, characteristics of, i. 507.
Convictions, spiritual, their effect, i. 557.
Conviction of sin, distress of, ii. 453.
Conyers Dr. *sermon on death of*, v. 167.
—— conversion of, v. 174.
—— manner of instructing his people, v. 178.
—— remarkable timidity of, v. 185.
—— character and death of, v. 171.
Corinth, Paul preaches at, iii. 142.
Corn, work of grace compared to the growth of, vi. 221.
Cornelius, character and conversion of, iii. 101.
Corruption. See Human nature, and Heart.
Council, the first Christian, iii. 124.
Counsellor, a name of Christ, iv. 107.
Covenant of works, proneness to cleave to, vi. 45.
Covetousness, a great obstacle to a minister's usefulness, iii. 236.
— a cause of declension in spiritual life, vi. 409.
— thoughts on, vi. 473.
— a general and prevailing sin amongst professors, vi. 474.
— produces many sorrows, vi. 478.
Cox, Mr. museum of, illustrative of the vast difference in the Christian life, i. 418.
—— further reflections on, ii. 204.
Creation, book of, deserves study, i. 215.
— reflections on the, iv. 184. 297. 358. 403. 471. 539.
Cross, doctrine of the, happy effects of, iv. 101. 220.
— of Christ displays divine perfections, ii. 440.
—— the knowledge of, sweetens afflictions, vi. 214.

Crosses inseparable from spiritual mindedness, vi. 39.
— should be numbered among mercies, vi. 49.
Crucifixion, the Roman punishment for slaves, iv. 217.
— of Christ, how typified, iv. 224.
CUNINGHAM, *account of Miss Eliza*, v. 101.
Cure, acknowledgment of author's, vi. 90.
CURIOSUS, character of, i. 351.
CYRUS, prediction of, by Isaiah, iv. 412.
— an instrument in God's hands, iv. 429.

D.

DANIEL, a remarkable instance of divine protection, iv. 512.
Darkness, figuratively used in scripture, iv. 81. 92. 98.
— powers of, little said of in scripture, yet enough to make us tremble, i. 438.
— can do nothing but with the divine permission, i. 438.
— incessant machinations of, iv. 155. See Satan.
DAVID never appears more lively than when remote from, and longing for, public ordinances, ii. 190.
— what quieted his mind in tribulation, iv. 215.
— eminently God's servant, iv. 242.
— patience of under affliction, iv. 266.
Day and night, reflections on the succession of, ii. 244.
Day-break, reflections on, i. 290.
DEACONS, first appointment of, iii. 87.
Deafness, reflections on having been afflicted with, i. 423.
Death, what reconciles us to the thought of, i. 401. 409.
— further reflections on, i. 465.
— our view of death will not be always the same, ii. 42.
— believer's support and happiness in, iv. 112. 224. 466. 498. 566.
— the first and second, iv. 463. 480.
— universally personified, iv. 479.
— shall be swallowed up in victory, iv. 480.
— armed with a formidable sting, iv. 491.
— sting of, removed by Christ, iv. 498.
— to wait his teaching, most dangerous advice, iv. 557.
— circumstances which render it desirable, vi. 76.
— how to obtain victory over the fear of, vi. 317.
— instance of a believer's happy, i. 444. vi. 305. 321.
— the time and manner of under Christ's authority, ii. 433.
Death of no importance to believer, vi. 60. 63.
— scriptural meaning of, vi. 239.
— of infants affords little cause of sorrow, vi. 182.
Death-bed, pious converse of a young woman on her, i. 443.
— various impressions from different death-bed scenes, i. 446. 571. ii. 88. 196. 200. 223.
Death-bed repentance, thoughts, on a, i. 577.
—— dangerous, iv. 113.
Death-beds, instances of terrible, iv. 493.
— of infidels and christians, contrast between, v. 206.
— strongly evince the value of christian principles, vi. 430.
DEBORAH, sublime song of, iv. 69.
DECEITFULNESS OF THE HEART, sermon on, ii. 259.
Declensions of believers increase their humility, i. 363
Decline in spiritual life, symptoms of, vi. 411.
Deist, should be treated with candour, i. 329.
— expostulation with a, i. 354.
Deity of Christ and of the Holy Spirit in union with the Father, a doctrine necessary to be believed in order to salvation, i. 521.
— of Christ, proofs of, i. 456. ii. 7. 10. 419. iv. 151.
——— a fundamental doctrine, iv. 45. 60. 78. 108. 150. 164. 236. 304. 309. 567.
Degrees in glory denied, vi. 170.
DEMETRIUS, the silversmith, excites the populace against Paul, iii. 153. See Paul.
Demonstration not solely appropriate to mathematical evidence, iv. 451.
Depravity of man manifested by his opposition to gospel, i. 340.
— of human nature total, vi. 206.
Desire of all nations, appropriate title of the Messiah, iv. 34.
Desponding thoughts should be steadfastly resisted, vi. 141.
Desperate wickedness of the heart, ii. 263. See Heart.
DEVONSHIRE, duke of, his motto becoming every christian, i. 608.
Διακονιαν ης, meaning of, iv. 316.
DIANA, famous temple of, at Ephesus, iii. 154.
Diligence, definition of spiritual, i. 117.
— necessary to understand scripture, ii. 429.
DIONYSIUS the Areopagite, converted by Paul, iii. 141.

Disappointment, what it generally means, vi. 86.
Disciples, remarkable particulars in Christ's choice of, iii. 53.
— primitive, content to bear scorn and injurious treatment for Christ's sake, iii. 72.
— how they walk with Christ, vi. 67.
Discouragements, best way of obtaining relief from, ii. 362.
Disinterestedness eminent in St. Paul, iii. 234.
— necessary in ministers, iii. 236.
Dispensations and afflictions of every kind under Christ's guidance, ii. 431.
— the sum total of all, *good* to the believer, vi. 263.
Distance, effects of upon objects, iv. 468.
Distinction, desire of, unsuitable to christian character, iii. 67.
Distraction, various degrees of, i. 493.
Diversions, public, fatal tendency of, ii. 133.
DIVES, reflections on the parable of, iv. 488.
Divine nature cannot suffer iv. 272.
—— necessary distinction in the, iv. 307.
— life founded on regeneration, vi. 231.
— truth best exposition of always before us, vi. 134.
Doctrines compared to milk or strong meat, iv. 516.
— fundamental, vi. 199.
DOCTRINE, PLAIN TESTS OF TRUE, vi. 419.
Doctrinal points of importance may be summed up in a few words, vi. 211.
DOMITIAN persecutes the Christians, iii. 199.
— assassinated, iii. 200.
Doubts and fears, in a grater or less degree the common experience of the Lord's people, i. 642.
Dream, author's remarkable at Venice, i. 22. 23.
Dreams, persons converted by, i. 625.
Dreaming, letter on, vi. 413.
Dress, propriety in, should be consulted, especially by ministers, v. 81.
— remarks on female, vi. 453.
Drunkenness, fatal effects of, iv. 393.
Duellists, gallantry of, arises from meanness of sentiment, iv. 209.
Dying confessions of different characters, i. 444. 447. v. 122. vi. 305.

E.

Earnest expectation of the creature, explained, i. 303.
Early rising, importance of, v. 81.
Earthly comforts doubly sweet if trusted in Lord's hands, vi. 59.
EBENEZER, *a memorial of God's goodness under changing dispensations*, v. 628.
ECCLESIASTICAL HISTORY, review of, iii. 1. 297.
Edification hindred by strife and disunion, vi. 50.
Education, almost universally suited to add to the stimulus of depraved nature, i. 481.
— of children, an undoubted duty, but will not change the heart, i. 575.
EDWARDS, Mr. discourse of, on the freedom of the will, commended, ii. 69. 102.
Εκλαμβιεσθαι, meaning of, iv. 253.
Elect, great privilege of, iv. 522. See Believers.
Election, on the doctrine of, i. 162.
— of grace, plainly taught in Scripture, iv. 191. 517. 548.
ELIJAH, highly favoured of God, iv. 82.
— complaints of, against Israel, iv. 313.
— translation of, iv. 474.
ELYMAS struck blind, iii. 114.
Empires, the great master-wheel in the revolutions of, i. 467.
— rise, &c. of, made subservient to progress of christianity, iii. 13.
ENGLAND, church of. See Church.
— may be considered as the Israel of the New Testament, v. 259.
Enmity to God subdued by the cross, iv. 74. See Cross.
ENOCH, translation of, iv. 474.
Enthusiasm, different senses of the term, vi. 497.
Ephesians, iii. 8. remarkable effect of this text on a worthy clergyman, i. 560.
Epicureans and Stoics oppose Paul, iii. 138.
Epistles of apostolical fathers mark the early declension of spiritual christianity, iii. 211.
— to Timothy and Titus intended to form the character of a christian minister, iii. 213.
Εφυσατο, meaning of, ii. 309.
Ερευναω, meaning of, ii. 325.
Error, definition of in its simplest form, iii. 275.
— indifference to, often miscalled charity, iii. 226.
— a cause of decline in the spiritual life, vi. 406.
— more dangerous when mingled with truth, vi. 406.
— the surest way to prevent or refute, is to preach the truth, ii. 98.
Essentials, in circumstantials in religion, distinction between, iii. 231.

Establishment, advantages of ministers in, v. 43. 51.
Eternal life, believers have a perfect right to, at first believing, vi. 340.
EUCLID, studied by the author when in slavery, i. 45.
EUNUCH, Ethiopian, converted by Philip, iii. 92.
EVANGELICAL Magazine, papers extracted from, vi. 436.
EVE, conduct of, imitated by her posterity, iv. 233.
EVERLASTING Father, a name of Messiah, iv. 109.
Evil, inquiries into origin of, vain and pernicious, iv. 570.
— thoughts inseparable from an evil nature, vi. 254.
Evils, natural, may be attributed to sin, iv. 76. 462.
—— included in the sentence of death, iv. 486.
Examination for orders, account of the author's, v. 539.
Exercises of mind, common to all, but especially to ministers, vi. 130.
— spiritual, not a little influenced by our constitutional temperament, i. 652. ii. 14. 18.
— the Lord's view in permitting us to pass through such a variety, ii. 105.
Exodus, meaning of, iv. 220.
Exorcists, defeated by the evil spirit, iii. 150.
Experience, the Lord's school, i. 416. ii. 100.
— contributes gradually to soften and sweeten our spirits, ii. 1.
— some points of, considered, i. 357.
— author's shows preciousness of Christ, vi. 53.
—— goodness of God, vi. 58. 62.
—— conflict in, vi. 97.
—— apparent inconsistencies in, vi. 105.
—— particulars of, i. 74. 182. vi. 347.
— similarity between the author's and Mr. Occams, vi. 151.
— what are spiritual, vi. 177.
— of true Christians, same in kind as that of apostles, though not in degree, i. 361.
Experimental, justness of the term, as applied to religion, v. 103.
Extempore prayer often no better than a lifeless form, v. 11.
— preaching, requisites for, ii. 56.
—— the gift of God, 59.
—— reasons for preferring it, 160.
—— means of attaining, v. 95.
—— advantages of, v. 84.

F

Fables, comment on the cock and diamond, v. 375.
Faith, on the growth of, i. 285.
FAITH, *sermon on the assurance of*, ii. 583.
Faith and assurance, thoughts on, vi. 465.
—— rest on the same grounds, ii. 587.
— always efficacious, i. 164.
— acceptable in its weakest state, iv. 441.
— and holiness essential to salvation, iv. 234.
— defined and illustrated, i. 144.
— differs from rational assent, i. 538. 553 568.
— effect of regeneration, i. 558.
— the most eminent effects ascribed to, iii. 32. iv. 440.
— enables the believer to approach with confidence to God, iv. 320.
— evidence of things not seen, iv. 117. 313.
— evidence of, vi. 178.
— follows God without reasoning, i. 51.
— how produced, iv. 338.
— implies reliance upon Christ, iii. 31.
— inward witness of, i. 155.
— justifying, produces holiness, ii. 560.
— life of, vi. 54.
—— a mystery till experienced, i. 453.
—— hid from carnal men, ii. 373.
— may exist without assurance, i. 359. ii. 586.
— means appoined for the growth of, iv. 444.
— must have truth for its object, i. 521.
— no new ideas of, stated since the close of the scriptural canon, iii. 121.
— not a bare assent, iii. 31.
— not necessarily connected with sensible comfort, vi. 467.
— on a living and dead, ii. 550.
— inseparably united with practice, i. 142. ii. 350.
— preserves from compliance with the world, i. 147.
— proceeds not from reasoning but the gift of God, i. 546.
— progress of, to assurance gradual, ii. 598.
— regulates believer's conduct, i. 145.
— renders lowest state supportable, and dismission from highest desirable, i. 460.
— traces and admires God's hand, i. 462.
— the substance of things hoped for, iv. 103.
— the victory that overcometh the world, iv. 510.

Faith, when destitute of, we can do nothing acceptably, ii. 12.
--- unholy is dead, ii. 561.
--- unites the soul to Christ, i. 574.
Faithfulness to light received a means of increasing faith, i. 286.
--- cautions respecting, vi. 165.
Fall, consequences of, i. 312.
Fallen man, scripture account of depravity how perverted, iv. 146. 196.
--- degraded, yet not devoid of humanity, iv. 240.
--- may be termed inhuman, iv. 241.
--- in what sense, a captive to sin, iv. 327.
--- conviction of his lost condition necessary to comfort, iv. 542.
Family, care of, an honourable charge, vi. 57.
— connexions, how to be regarded, i. 513.
— worship, letter on, i. 128.
—— proper hours to be chosen for, i. 130.
Fashion, tyranny of, vi. 457.
— compliance with immodest, sinful, and dangerous, vi. 458.
FAST SERMON, v. 137.
Fasts, public, produce but little effect, vi. 180.
Fear, illustration of godly, vi. 256.
— godly, a branch of the secret of the Lord, vi. 339.
Feasting, on religious, vi. 460.
FELIX trembles under Paul's discourse, iii. 177.
Female dress, remarks on, vi. 453.
FENELON, on pulpit eloquence, recommended, v. 95.
FESTUS succeeds Felix in his government, iii. 177.
Figures, explanation of some prophetical, iv. 35.
Final perseverance, letter on, i. 192.
—— how perverted, iv. 146.
Flowers, reflections on, vi. 281. 285.
Forgiveness of each other, necessity of, ii. 70.
Form of sound words, i. 621.
Forms of prayer, utility and divine appointment of, v. 11.
Fortitude essential to the best wisdom, v. 211.
Frames, on a believer's, i. 227.
— variation in necessary and profitable, vi. 65.
FRANKS, Dr. an eminent christian, vi. 228.
FREE THINKERS, pernicious tendency of their conduct, iv. 147.
Friends, separation from, can be made tolerable by grace, ii. 189.
Friends, encouragement to pray and to hope for unconverted, ii. 189.
— motives for consolation on the loss of, ii. 31. 199.
Friendship, a little suspicious when exercised with long silence, i. 548.
Fuller's soap, of what illustrative, iv. 50.
Futurity mercifully concealed from man, iv. 206.

G.

GALATIANS, their loss left upon record as a warning to us, i. 482.
— occasion of writing the Epistle to, iii 125.
— state in which found by St. Paul, iv 346.
GALILEE, inhabitants of, despised by those of Jerusalem, iv. 26. 94.
GARDINER, colonel, grace of God illustrated in conversion of, i. 8.
GENESIS, book of, few qualified to enter into the spirit of, iv. 150.
Genteel neighbours, cautions concerning intercourse with, vi. 273.
GENTILES, time of their fulness approaching, iv. 421.
GIBEONITES, consequence of their submission to Joshua, iv. 509.
GIDEON, victory of, iv. 56.
Gifts of God should produce in us contentment, ii. 318.---and diligence, ii. 319.
Gifts received by Messiah for the rebellious, what, iv. 331. 336.
--- and grace should be clearly distinguished, vi. 115. 128.
GILLIE's Gospel History commended, vi. 211.
Glass, exceedingly porous, ii. 37.
Glory, degrees in, considered, vi. 170.
--- scripture sense of the word, iv. 297.
GNOSTICS, account of the, iii. 281.
GOD, access to, none but by Christ ii 540.
--- administers the kingdom of grace, wonderfully, i. 439.
--- all-sufficiency of, advantage of relying on the, i. 419.
--- acquiescence in the will of, our great privilege, i. 420.
--- appoints afflictions for his people's benefit, i. 488. vi. 192, 368.
--- benefit of acting simply for, i. 432.
--- our business in life is to glorify, i. 430.
--- caution to be used in exalting his grace, iv. 196.
--- chief and proper good of the soul, iv 102.

God, Christ worshipped as, by primitive christians, vi. 393. 440.
— communion with, joys of, iv. 171.
—— important part of blessedness, i. 485.
— contrite spirit pleasing to, i. 416.
— death of saints of, precious in his sight, iv. 512.
— diffidence of his protection unbecoming a believer, i. 295.
— ends of, in sending Christ into the world, ii. 405.
— enmity against, rooted in our nature, iv. 330
— inquiry whether he is the author of sin, i. 570.
— every where present, vi. 290.
— exhibition of his perfections, the glory of, iv. 121.
— experience his school, i. 416.
— gift of a Saviour, from grace and love of, iv. 518.
— glorified by believer's obedience as much as by that of Gabriel, ii. 41.
— glory and grace of, revealed in Christ, ii. 437.
—— manifestation of, the end of Christ's appearance, ii. 406.
—— of, revealed in Christ, iv. 561.
—— of, best displayed by keeping us poor in ourselves, i. 473.
—— of, should be our object, i. 421.
— goodness and severity of, ii. 307.
—— in what the glory of consists, iv. 123.
— gracious design of, in affording revelation, iv. 306.
— hand of, should be discerned and acknowledged in all things, ii. 316.
— how to walk with, in daily occurrences of life, i. 430. 654.
— impression of, given by the Holy Spirit to a sinner, iv. 7.
— in Christ reconciling the world to himself, iv. 125.
— in what respect, Father, &c. of his people, iv 306.
— justice of, ii. 309.
—— will ultimately be manifested, ii. 365.
— kingdom of, not names and sentiments, ii. 98.
— knowledge of, the ground of glory and joy, i. 425.
— known only in and by Christ, iv. 298.
— love of manifested in pardoning sinners, i. 415.
—— to sinners, vi. 226.
— loving kindness of, better than life, i. 466.
— made man upright, iv. 231.
— manifested in the flesh on earth, ii. 7.
God, manifestations of, when the grand end of all completely obtained, iv. 580.
— name of, how taken in vain, ii. 519.
—— by profane swearers, ii. 522
—— by thoughtless worshippers, ii. 523.
—— by all who rest in mere profession of christianity, ii. 524.
— no goodness in most specious actions unless performed with reference to his glory, i. 431.
— nothing worthy of comparison with his service, ii. 431.
—— trivial that is done for him, ii. 61.
— only competent judge of what is worthy himself, iv. 364.
— overrules councils of princes, i. 515.
—— all the designs of men, iv. 224.
— patience of, wonderful, i. 439. vi. 85.
— perfections of seen in cross of Christ, ii. 440.
—— seen in Christ as mediator, ii. 441.
— power manifested in means he uses, iii. 77.
— protection of, considerations resulting from confidence in, iv. 505.
— providence of, extends to minutest concerns, i. 408. vi. 309.
— providential care of the universe, i. 437.
— purposes of mercy cannot be disappointed, i. 415.
— purposes of, carried on by means and instruments, v. 194.
— stains the pride of human glory, ii. 407.
— redemption the greatest of his works, iv. 56.
— regulates degree and duration of convinced sinner's distress, iv. 7.
— restrains the powers of darkness, i. 438.
— righteousness of, manifested in only possible way by the death of Christ, iv. 9. 188.
— searches the heart, ii. 269, not as indifferent spectator, 271.
— separation from his favour, the essence of misery, iv. 258.
— scriptures given by inspiration of, iv. 234.
— sovereignty of, i. 411.
—— strengthens the mind, ii. 364.
—— belief in, consistent with use of means, iii. 187.
— sovereign love of, the source of, mercy, iv. 100.
— testimony of, to Christ's innocence, iv. 275.
— a sun and a shield, vi. 353.
— threatenings of, afford ground and room for repentance, v. 252.

God, the Father of believers, iv. 39.
--- we do not serve at all unless desire to serve him wholly, i. 431
--- what distinguishes his works from those of men, iv. 55.
--- will of, our sanctification, iv 507.
—— our proper element, iv 232.
-- wisdom, the glory of his, iv. 123.
—— his opposite to that of the world, ii. 383.
—— seen in disposing the circumstances of his people before conversion, iii. 216.
--- worshippers of, approach not as servants but as children, iv 7.
--- works of, the minutest bear marks of his wisdom, iv. 123.
--- manifest in flesh, title of Messiah, iv. 45. 64. 558.
Godliness, inefficacy of a form of, ii. 377.
--- the great mystery of, i. 458. iv. 1.
Goel, primary signification of, iv. 438.
Golden age, whence poets derived ideas of, iv. 150.
Goodness of God, ii. 307.
Good works, distinction between nominal and real, ii. 288.
Gordon, Lord George, vi. 165.
Gospel, an act of grace, iv. 349. 443.
--- affords hope to vilest, ii. 410.
—— more substantial pleasure than the amusements of life, ii. 134.
—— present rest, ii. 471.
—— future rest, ii. 473.
--- assent to truth of, distinct from experience, iv. 382.
--- awful punishment of neglecting, ii. 36. 352.
--- becomes effectual by faith, iii. 31.
--- breathes the spirit of its author, iv. 369.
--- briefly described, iii. 16.
--- can only be understood by divine revelation, iii. 19.
--- cause of contempt it meets with, iv. 15.
--- character and genius of, as taught and exemplified by Christ, iii. 15.
--- character of those from whom it is hid, ii, 382. 391.
--- compared to cities of refuge, ii. 458.
--- contempt of, a national sin, v. 287.
— defined, i. 340.
--- designed to free Christ's people from yoke of men, iv. 409.
—— to give us a certainty of acceptance and perseverance, i. 497.
—— to regulate but not suppress our sensibility, vi. 365.
--- destroys every species of self-exaltation, iv. 27.
Gospel, different effects on those who reject and receive, iv. 51.
--- directions for preaching aright, vi. 401.
--- a dispensation for sinners, i. 423.
--- displays glory of free grace, iii. 25.
--- divine original of, iii. 18. iv 280.
--- divine perfections secured by, iv. 125.
--- effects produced by when first sent to any place, i. 342.
--- effects of the same now as formerly, iii. 69.
--- future effects of, more blessed, iv. 135.
--- endearing view in which God is made known by, i. 641.
--- essential doctrines of, laid down, v. 199
--- a free gift, ii. 314.
--- happy efficacy of, when applied by the Holy Spirit, ii. 18.
--- import of the word, iv. 69. 339.
--- importance of right views of, iii. 295.
--- inconsistent lives of professors of, a stumbling block, iv. 205. 226.
--- inspires a conciliatory spirit, iv. 508.
—— the only true magnanimity, iv. 278
--- in what sense entered, that sin might abound, iv 379.
--- knowledge and comfort of, attained by few but the poor and simple, i. 641.
--- knowledge of, affords consolation in darkest times, vi. 218.
--- liable to be turned into a covenant of works, vi. 177.
--- marks whereby to distinguish a true and false preacher of, v. 181.
--- marvellous efficacy of, iv. 88. 369.
--- may be slighted but not annulled, iv. 424.
--- a mere declaration of the truths of, is not preaching it, vi. 399.
--- message of, glad tidings, iv. 348.
--- ministers of, authorized to comfort penitent sinners, iv. 10.
--- ministers of, called and prepared by Christ, iv. 343
--- ministry, small success of, ii. 359.
--- the subject and temper of the, v. 127.
--- mysteries of, hid from many, ii. 369. 381.
--- narrow spread of, inscrutable, iv. 360.
--- none disappointed who make experiment of, iv. 351.
— objections to preaching of, considered, ii. 510.
— offends the pride of man, iv. 89, 371.
— only expedient to produce new creation, iv. 410.

Gospel, opposed by hypocritical profession, iii. 149.
—— on same grounds now as formerly, iii. 49.
— partakers of, the only rich and happy, iv. 26.
— peculiar truths of, why styled mysterious, iv. 472.
— plan of salvation by, sure, ii. 412.
— progress of, after ascension, iv. 288. 336. 361.
— purifying power of, iv. 53. 89.
— reception it meets with from the world illustrated, i. 448.
— revealed in the person of Christ, iii. 20.
— salvation of, appointed for those that are ready to perish, i. 539. 574.
— savour of death to some, iv. 357.
— similar views of, entertained by all believers, vi. 151.
— small success of, grievous to true Christians, ii. 360.
— spread of, not at first necessarily instantaneous and universal, iv. 359.
— a standard by which all are to be tried, vi. 229.
— success of, owing to influence of Holy Spirit, iii. 212.
— supersedes ceremonial law, iv. 6.
— only system that can inspire with peace and love, iv. 338.
— truths of, in what respects perverted, iv. 146.
— the believer's good, ii. 506.
— the only way of access to God, ii. 540.
— understood by whom alone, iv. 178.
— what it teaches in bringing salvation, iv. 407.
— what the preaching of implies, vi. 398.
— when truly preached, distinguished by energy and power, iv. 340.
— why not received by rich and great, iv. 97.
— will universally triumph, iv. 366. 419. 421.
— wisdom and power of God, iv. 338.
— works by such means as show the power of God, ii. 53.
— preachers, see Christian Ministers.
— state, a dispensation of light, iv. 83.
— worship, in what its glory consists, iv. 37.
Gospellers, see Puritans.
Grace and truth came by Christ, iv. 46. 83.
— causes of decline in, i. 393.
— comfort in being under, instead of the law, i. 423.
— communion with God in means of, important part of blessedness, i. 485.
Grace constitutes difference between one christian and another, ii. 94.
—— between believers and sinners, iv. 192.
— distinguishing, incomprehensible to men, ii. 372.
— and gifts should be distinguished, vi. 115. 128.
— four chief effects of its work on the heart, iv. 140.
— growth of, in what consists, i. 397.
— illustrated in conversion of hardened sinners, Saul, colonel Gardiner, the author, i. 8. 9.
— in the blade, i. 171. in the ear, 178. in full corn, 184.
— in the heart will regulate the tongue, vi. 382.
— invincible rather than irresistible, i. 564.
— irresistible, necessity of, iv. 337.
— Jesus the fountain of, i. 397.
— life of, connected with life of glory, iv. 466.
—— derived from Christ's fulness, iv. 191.
— progress of, compared to the growth of corn, vi. 221.
— riches of, unsearchable, iv. 78. 163. 328. 533. 562.
— should be exalted with caution, ii. 197.
— the exercise of, depends on Christ's presence, vi. 186.
— the great desirable here, i. 466.
— to be estimated not from appearances but from difficulties it has to overcome, ii. 41.
— with faith, makes lowest state supportable, i. 460.
— work of, compared to a building, and to corn, i. 600.
—— to an oak, i. 141. ii. 605.
—— to the lighting a fire, ii. 9.
Gravity, desirableness of, v. 428.
Gray, Mr. remarks on his elegy, vi. 324.
Great Britain, reflections on the unhappy disputes between and America, i. 467. vi. 283.
— not instrumental in propagating the gospel, iv. 363.
— present state of, more unlikely once than the predicted future state of the gospel, iv. 421.
— privileges enjoyed by, v. 142.
— aggravated guilt of, v. 145.
Greek church, see Church.
— language, knowledge of, spread by Alexander, iv. 23.
Greeks and Romans, character of, iii. 7.

Greenland mission, history of, commended, ii. 84.
Greenwich Park, meditations in, vi. 164.
Grief, fatal consequences of indulged and excessive, ii 26
— for indwelling sin, wrong when it leads to impatience or distrust, ii. 169.
Grotius, dying confession of, i. 447. ii. 326. iv. 177
Guidance, divine, in what manner to be expected, i. 294.
Guilt and danger of such a nation as this, v. 137.
— and ignorance, connexion between, ii. 346.
— in what it consists, iv. 70.
— nearly equal in all, vi. 172.
— removed and peace restored, sermon on, ii. 563.
— the parent of atheism, iv. 65.

H.

Habakkuk's joy under affliction, vi. 33.
Hagar. See Sarah.
Haggai, mission of, to the Jews, iv. 31.
Halyburton, Mr. Essay of, concerning faith, commended, i. 534.
— inquiry into the nature of regeneration and justification, ii. 112.
Haman, design of, providentially defeated, iv. 432.
Handel, reflections on the commemoration of, iv. 2. 15. 18. 29. 31. 40. 78. 105. 115. 131. 260. 401. 457. 581.
Happiness, how much it depends on the imagination, i. 480.
— erroneous ideas of, entertained by worldlings, v. 348.
— in what it consists, vi. 372.
Harbingers, ancient, sent before Eastern monarchs, iv. 18.
Harmony, none like that which results from combination of divine attributes in redemption, iv. 3.
— of Heaven, beyond our conception, iv. 116.
Hawies, preface of, to author's narrative, i. 4.
Healing given by Christ, ii. 430.
Hearers, unsettled, seldom thrive, i. 194.
— should guard against prejudice, ii. 13.
Heart, book of the, recommended, i. 217.
— change of, by what represented, iv. 321.
—— gospel the only expedient to produce, iv. 410.
— deceitfulness of, [illegible]
Heart, change of, discovered more and more continually, vi. 142.
— compared to Ezekiel's vision, i. 601.
— God searches not as indifferent spectator, ii. 271.
— an eminent part of God's government to restrain, i. 439.
— preparation of, from the Lord, iv. 7.
— vile in God's sight, ii. 271.
— cannot be too jealous of our own, vi. 256.
Heathen acknowledged necessity of revelation, iv. 86.
— conversion of, foretold, iv. 87.
— moralists of, ignorant of character of God, iv. 198.
— their need of a deliverer, iv. 83.
— their persecution of Christians accounted for, iii. 201.
— thoughts on possibility of their salvation, iv. 555.
Heaven, the believer's home, iv. 39.
— happiness of, inconceivable, ii. 474.
— what it consists in, ii. 474. iv. 415. 446. vi. 372.
— by what emblems shadowed forth, iv. 467.
— cannot afford happiness to sinner without change of heart, iv. 323.
— music of, beyond conception, iv. 116.
— where situated, vi. 19. 371.
— how to attain the most of, by the way, vi. 67.
Heavy laden sinners described, ii. 452.
Hebrew Poetry. See Poetry.
— words have often more than one signification, iv. 93.
Hebrews, epistle to, a key to many passages of Scripture, iv. 261.
Hell, different significations of, iv. 282.
— punishment of eternal, iv. 463. 489.
— what it consists in, iv. 464. 488. 490.
Henry, the great, of France, reflections on his character and death, i. 427.
— his reflection on his birth, i. 459.
Heresy, the proper meaning of, iii. 175.
Heresies, propagated in apostle's days, iii. 269.
Herod convinced of Christ's innocence, iv. 274.
Herod Agrippa, eventful life of, iii. 109.
— kills James, iii. 109.
— imprisons Peter, is disappointed of his prey, and slays the gaolers, iii. 110.
— smitten by an angel, and dies miserably, i. 462. iii. 112. iv. 384. 578.
Herodians described, iii. 39.

Heroes, in what light they may be viewed, i. 515.
Heroism reputed, often the effect of a weak and little mind, iv. 209.
HEZEKIAH, an instance of grace in the ear, i. 181.
High Priest, Christ our great, iv. 299.
—— acquainted with all our sorrows, vi. 213.
History, advantages of reviewing our own, i. 6.
— ecclesiastical, a melancholy detail, ii. 66.
— of Israel proves human depravity, iii. 9.
— of mankind illustrates scripture doctrines, iii. 7.
Holiness, in sinners, different from that of angels, ii. 41.
— and happiness the great end of the gospel, iii. 32.
— love and devotedness to God constitute the essence of, vi. 247.
— and peace the peculiar characteristics of the disciples of Jesus, ii. 65. See Faith.
HOLY SPIRIT, deity of, an essential doctrine, i. 521.
—— accompanies the word with energy, iv. 520.
—— convinces of sin, ii. 444.
— dependence on his teaching renders duty easy, i. 429.
— descent of, on the day of Pentecost, iii. 79. iv. 336.
— first work of, on man's heart, iv. 332.
— indwelling of, an essential doctrine of gospel, v. 201.
— influences the hearts of all God's children, i. 453. 471.
— office of, the effect of Christ's mediation, iv. 100. 141.
— offices of, ii. 444.
— produces consolation, faith, and assurance, ii. 445.
— reveals no new truths, but explains his own word, i. 552.
— sin against him, what, iv. 246.
— the only sure and certain guide into all truth, i. 621.
— teaching of, promised to believers, vi. 202.
— vital and experimental knowledge derived from him alone, ii. 100.
Home, the believer's in Heaven, vi. 109.
Hope, believer's rests not on frames but on word of God, i. 161.
— glory of that set before sinners, ii. 424.
— the Christian's the same, notwithstanding changes in experience, vi. 44.
HORACE, invitation of, to Mæcenas, i. 473.
HORACE, beautiful address of, to Agustus, impious and idolatrous, but has an expressive propriety in the mouth of a believer, addressing himself to God, i. 434.
House, description of a believer's, vi. 103.
Human events, under the direction of infinite wisdom, i. 408.
— heart, depravity of, i. 405. See Heart.
— infirmity, manifested on slight occasions, iii. 127.
— nature, corruption of, i. 400. 532. 592. 627. vi. 206.
—— depravity of, a fundamental doctrine, iv. 448.
— systems, attachment to, the chief cause of disputes among Christians, iv. 193.
Humanity in fallen man, reflections on, iv. 241.
HUMANUS, character of, i. 348.
Humiliation, a spirit of, the strength of our profession, i. 416.
— what promotes it, and what are its effects, i. 416.
— causes of, will never be wanting, i. 419.
— an evidence of christian temper, i. 498.
— the guard of all other graces, i. 655.
— happy effects of, ii. 49.
— and love, the highest attainments, ii. 62.
— cannot be valued too highly, ii. 154.
— necessary to understand the scriptures, ii. 327.
— an attribute of magnanimity, iv. 181.
HUSHAI's advice to Absalom, iv. 431.
Hymn of thanksgiving for king's recovery, v. 246.
Hypocrisy, fear of, a sign of sincerity, v. 514.

I and J.

JACOB, opulence of, iv. 150.
JAILOR at Philippi converted by St. Paul, i. 544. iii. 133.
St. JAMES, and St. PAUL, apparent difference between reconciled, ii. 551. 555.
JAMES, the son of Zebedee, slain by Herod, iii. 109.
JASON accused before Thessalonian magistrates for harbouring the apostles, iii. 136.
Idolatry, folly and universality of, ii. 263.
— early prevalence of, iv. 64.
— effects of, on heathen morality, i. 21
— a bosom sin, vii. 61.

Idolatry, professing christians guilty of, ii. 264.
— pronenesss to, and cautions against, vi. 46. 132 137.
— on what supposition warranted by New Testament, iv. 108. 304.
Idol shepherds, worldly ministers so called, iv. 162.
JEHOVAH and ADONAI, distinction between, iv. 44.
JENK's Devotions recommended, i. 133.
JENYNS, SOAME, extract from, iv. 281.
JEREMIAH, prophetic declarations on success of Chaldeans applicable to Christ, iv. 263.
JERICHO, walls of, thrown down by trumpets of Joshua, ii. 53.
JERUSALEM, account of the church of, iii. 252.
— an emblem of the church, iv. 150.
— dreadful destruction of by Titus, iii. 198. iv. 378.
JESUS CHRIST able to save to the uttermost, vi. 147.
— a complete atonement for sin, iv. 6. 10. 237.
— affords a balm for every wound, iv. 13.
— agency of the Holy Spirit, effect of the mediation of, iv. 100. 141.
— agony of in the garden, shows his sufferings a proper atonement for sin, iv. 225.
— agonies and death of, necessary to display the evil of sin, iv. 194. 212.
— all in all in the sinner's salvation, vi. 206.
— all-sufficient source of consolation, iv. 13. 165.
— always near to, and present with, his people, vi. 119. 290.
— appearance of, contrary to human expectation, iii. 43.
— ascension of, iv. 292. 317. 326.
— atonement of, delivers the believer from guilt, iv. 268.
—— efficacy of, inconceivable without a belief of his omnipotence, ii. 10.
—— could only really be made by him, iv. 186.
— authority of, ii. 426.
— believer complete in, vi. 45.
— benefits and efficacy of his redemption, i. 413.
— benefits of the death of, ever present to the eye of faith, iv. 226.
— blessings he bestows, ii. 429.
— blood of, constrains to obedience, iv. 190. 288. 268.
—— no melody comparable to the voice of his, iv. 3.
—— had a retrospective efficacy, iv. 8. 100. 237.
JESUS CHRIST, blood of, of perpetual efficacy, iv. 545.
— bodily sufferings of, light in comparison to the agonies of his soul, iv. 224.
— born of a virgin, why, iv. 59.
— brings life and immortality to light, iv. 100.
— character of, a proof of divine origin of the gospel, iii. 42. iv. 280.
— characters of, ii. 349.
—— our advocate, vi. 66.
—— bridegroom and husband, iv. 256. 294.
—— brightness of his Father's glory, iv. 298.
—— counsellor, iv. 107.
—— everlasting Father, iv. 109.
—— God, ii. 280. iv. 45. 237.
—— Immanuel, iv. 60.
—— King, iv. 132.
—— King of glory, iv. 296.
—— King of kings, iv. 425.
—— Lord, ii. 427. iv. 120.
—— Lord God omnipotent, iv. 402.
—— Lord of Hosts, iv. 294.
—— Lamb of God, iv. 186.
—— light of the Gentiles, iv. 33.
—— Man, ii. 281.
—— character of man of sorrows, vi. 206.
—— Mediator, ii. 282.
—— messenger of the covenant, iv. 45.
—— Messiah, ii. 341.
—— mighty God, iv. 108.
—— only wise God, iv. 561.
—— παντοκράτωρ, iv. 561.
—— prince of peace, iv. 109.
—— a Saviour, iv. 120. 134.
—— Shepherd, vi. 52. ii. 421. iv. 150. 230. 234. 300.
—— Son of God, iv. 201.
—— Sun of Righteousness, iv. 164.
—— the way, the truth, and the life, iv. 236. 257.
—— wonderful, iv. 107.
—— word of God, iv. 426.
—— captain of our salvation, iv. 585.
— chastisement of our peace, how laid upon him, iv. 225.
— chief glory of, that he reigns in hearts of his people, iv. 409.
— claimed peculiar characters and attributes of Deity, iii. 20.
— compared to the sun, vi. 289. 356.
—— a shepherd, iv. 150.
—— a shield, vi. 353.
— compassion of, for his people, ii. 20.
— condescension of, in noticing sinful men, ii. 424. iv. 319.
— conference of, with Nicodemus, iv. 303.
— consolation of his people of old, iv. 443.

JESUS CHRIST, the only ground of, iv. 8.
— consolations of, hidden from worldly men, ii. 183.
— contemplation on the sufferings of, vi. 378.
— controls the powers of darkness, iv. 404.
— conversed with the patriarchs, iv. 236.
— cross of, crucifies believers to the world, iv. 269.
—— constraining influence of, vi. 26.
—— displays divine perfections, iv. 220.
—— endearing points of view, ii. 68. 135.
—— subdues our enmity to God, iv. 74.
— crucified, all the treasure of wisdom hidden in, iv. 100.
— dashes his enemis to pieces as a potter's vessel, iv. 396.
— death of, for sinners, the greatest wonder ever exhibited, iv. 263.
—— exhibited the righteousness of God in only possible way, iv. 9.
— deity of, essential doctrine of gospel, v. 199. iv. 304.
—— belief of his, necessary to salvation, i. 521.
—— necessary to render the scriptures intelligible, iv. 45.
—— hid from carnal men, ii. 372.
— deity, proofs of, i. 456. ii. 6. 419. vi. 438.
—— conviction of sin only, can overcome reasoning objections against, ii. 10.
— depth of his humiliation, ii. 10.
— derided upon the cross, iv. 242.
— design of his appearance, ii. 282.
— despised and rejected of men, iv. 198.
— dignity and distress of, when suffering, but little known, i. 435. ii. 416.
— distinction between Jew and Gentile abolished in, iv. 135.
— divine nature of, afforded no sensible comfort under his agony, iv. 251.
— doctrine of, excited opposition, iii. 41.
— dwells in hearts of his people, iv. 30.
—— in the humble spirit, iv. 300.
— effects of the appearance of, iv. 81. 141. 186.
—— of his humiliation, iv. 25. 47. 200.
— enables his disciples to be holy, iv. 178.
— entitled to the most solemn adoration, iv. 315. 350.
— entrance of, into Jerusalem, iv. 127.
— equal with God, iv. 287.
— establishes a new and spiritual kingdom, iv. 77.
— exaltation of, iv. 65. 299. 317. 381.
JESUS CHRIST, example of his sufferings recommended to the believer's imitation, iv. 214.
— excites to diffusive benevolence, i. 500.
— excellency of in believer's view, vi. 349.
— every kind of excellence his indubitable right, iv. 561.
— exemplified his own precepts, iv. 368.
— extent of his spiritual kingdom, iv. 411.
— filled the second temple with glory, iv. 36.
— first appearance of, on earth, iv 24.
— flock of, in what sense he feeds, guards, heals, and restores them, iv. 153.
— followers of, why his immediate chosen from the lowest stations, iv. 96.
— forerunner of his people, iv. 299.
— fulfilled and abrogated the law, iv. 35.
— gift of, manifests goodness, justice, and severity of God, ii. 307.
—— evil of sin, ii. 310.
—— worth of soul, ii 311.
—— certainty of gospel plan of salvation, ii 313
—— will not profit all, ii. 314.
— glory of, seen more in redeeming a sinner than in preserving 1000 angels, ii. 81.
— glory and love of, must be seen to participate in his image, ii. 194.
— God manifest in the flesh, iv. 45. 257. 272.
— gospel of, a dispensation for sinners, i. 423.
— grace and truth came by, iv. 46. 82.
— grace of, irresistibly efficacious, iv. 328.
— grieved with wickedness and obduracy of sinners, iv. 208.
— the ground of agreement between God and man, iv. 506.
— the great temple, iv. 578.
— glory of, veiled when on earth, iii. 21.
— head of the church, the living and life-giving, iv. 406.
— heart of unsearchable, i 602.
— high priest and intercessor, iv. 299.
— holiness and peace, characterize disciples of, ii. 65.
— the holy one of Israel, iv. 256.
— honour which believers derive from his exaltation, iv. 318. 325.
— human nature of, the temple of God, iv. 455.
—— indissolubly united with the divine, iv. 64.
— humiliation of, iv. 26 46. 129. 200.
— idea of, should be formed from scripture, vi. 299.
— incarnation of, iv. 105. 311.

JESUS CHRIST, incarnation of, why deferred, iii. 6.
— Immanuel, God with us, iv. 59.
— indwelling of, in his people, iv. 333.
— innocence of, vindicated, iv. 270.
—— united testimonies of, iv. 275.
— invites the weary and heavy laden, iv. 165.
— judge of world, ii. 422.
— justly called desire of all nations, iv. 34.
— in what sense his coming not restrained to a particular time, iv. 51.
— kingdom of, misunderstood by Jews, iii. 44
—— of, not of this world, iv. 132. 374.
—— fulfilment of prophecies concerning the progressive, iv. 359.
— knew the heart of man, iv. 341.
— knowledge of, compared to Ithuriel's spear, ii. 12.
—— his love constrains us to devote ourselves to him, i. 450. vi. 507.
— every thing but loss in comparison of the knowledge of, iv. 208. 220.
—— how best obtained, iv. 312.
— led captivity captive, iv. 327.
— life, &c. valuable if improved for him, i. 460.
— life of grace is derived from his fulness, iv. 189. 211. 235.
— a light to the Apostles, iv. 96.
— love and humility highest attainments in school of, ii. 62.
— love of, attaches believers to him, iv. 268.
—— our highest, beneath our obligations, ii. 224.
— love of, towards us, directed by infinite wisdom, ii. 182. 351.
—— should be our constant theme, i. 407. ii. 597.
—— source of believer's joy and obedience, i. 499.
— lowliness of, iv. 172.
— magnanimity of, perfect, iv. 218.
— marvellous in his providence, iv. 403.
— mediation, the great final cause of his, iv. 332.
— mediatorial kingdom of, will have an end, iv. 579.
— medium of, communication of light and love to his people, iv. 580.
— meekness of, iv. 180.
— meetness of, to expiate our sins, what constituted, iv. 276.
— miracles of undeniable, iv. 455.
—— ascribed to Beelzebub, iv. 246.
— mistake of the Jews concerning the place of his birth, iv. 202.
— sole lord of conscience, vi. 229.
— mistaken notion of the Jews concerning, iv. 26.
JESUS CHRIST, must be God in order to redeem sinners, ii. 342.
— name of, written upon his vesture and thigh, iv. 426.
— necessity of entire dependence on, i. 470.
—— entire trust in him, ii. 224. 231.
— no sorrow like to his, iv. 260.
— none can say Lord but by the Holy Ghost, i. 458.
— obedience and sufferings of, imputed to believers, iv. 286.
— obedience of, unto death, discovers way of reconciliation with God, iv. 100.
— the object of divine worship in the primitive church, vi. 393.
— offices of, ii. 344.
—— prove his deity, ii. 421.
— on coming to, ii. 458.
— only founder of a religion unconnected with human policy, iv. 281.
— only way of access to God, iv. 506.
— opposition he met with, true ground of, iii. 34.
— opposition to, groundless and unreasonable, iv. 374.
—— vain, ineffectual, and ruinous, iv. 377.
— our knowledge of, exceedingly small, ii. 417.
— person of, ii. 279.
—— and sufferings of, show misery of man, and means of recovery, iii. 22.
— physician, the great and infallible, ii. 167. 182.
— political events subserve the establishment of his kingdom, iv. 22. 367. 404. 412. 430.
— possessed of the incommunicable attributes of Deity, iv. 151.
— poverty of, but little laid to heart, vi. 462.
— power of, should inspire us with confidence, iv. 432.
— poverty and humiliation of, why he appeared in such a state, iv. 121. 182. 206.
— predictions of, ii. 321.
— predicted his own sufferings, iv. 207. 212.
— prefigured by sacrifices of the law, iv. 6.
— prejudices against, not peculiar to Jews. iv. 189.
— presence of, continually necessary, i. 599.
—— renders his people happy, vi. 107.
—— renders all situations alike, vi. 365.
— the present and future rest of believers, ii. 469.
— present still in his church, iv. 37. 333.

JESUS CHRIST, prevailing intercession of, iv. 527.
— priestly office of, ii. 347.
— promises of, ii. 331.
— prophetical office of, ii. 345.
— proposed to our first parents in what respect, iv. 8.
— questions of, to Peter, ii. 65.
— received gifts for the rebellious, iv. 324.
— reception of his gospel by the world, illustrated, i. 448.
— regal office of, ii. 348.
— reigns on a throne of grace, iv. 405.
— represents his people, iv. 299.
— his reproofs excited opposition, iii. 42.
— resembles the sun, vi. 289.
— resistance, why he permits, iv. 428.
— resurrection, important consequences of the, iv. 457.
— resurrection of, the pledge and pattern of ours, iv. 290.
—— the grand foundation of the truth of Christianity, iv. 283.
— the resurrection of the dead, iv. 464.
— retains his human nature till the restitution of all things, iv. 300.
— riches of his grace inexhaustible, ii. 195.
—— the grace of unsearchable, iv. 78. 163. 328.
— righteousness of, our all in all, i. 400.
— rules his enemies with a rod of iron, iv. 392.
—— till his enemies are subdued, iv. 359.
—— the kingdoms of providence and grace, ii. 90
— salvation of sinners his great design, iv. 212.
— scriptural images of, i. 559.
— scriptural dependance on, how distinguished, vi. 41.
— scripture precedents of praying to, iv. 579.
— scripture testimony to, ii. 340.
— sense of our obligations to, may reconcile to continuance here, i. 467.
— sentiments of, will determine our eternal state, iv. 30.
— separated for a season from presence and communion of God, iv. 224.
— service of, easy and pleasant, ii. 491.
— severity with which he treated the Pharisees, iv. 202.
— shakes the heaven and earth, in what sense, iv. 33.
— shepherd of his people, and therefore Jehovah, i. 457.
— shows the evil of sin, iv. 238.
— sin charged upon him as our surety, iv. 230.
JESUS CHRIST, sinners are pardoned without exception, for the sake of, iv. 507.
— the source of light to the moral and spiritual world, iv. 81. 84. 194.
— state of the world at his advent, iv. 19.
— strong and mighty in battle, iv. 295.
— sufferings of, vi. 25.
—— from men light in comparison of what he suffered from his Father, vi. 213.
—— afford ground to glory in tribulation, iv. 223
—— voluntary, iv 209. 217. 235.
— sufficiency of, i. 404. 412. 498. 626. 641. ii. 95. &c.
— sympathy of, with his people, i. 475.
— styles himself in a peculiar sense, the son of God, the resurrection and the life, iv. 201.
— taught his disciples gradually, iii. 17.
— teaches the most important things, iv. 177.
— tendency of the constraining love of, i. 421.
— testified of, by prophets, ii. 331.
— the great teacher, who gives capacity to learn, iv. 176.
— the true ark, iv. 325.
— title of son of David appropriate to, iv. 36.
— took not on him the nature of angels, iv. 200.
— trains up his people by various exercises, iv. 534.
— transfiguration of, iv. 220.
— twofold nature of, ii. 340.
— types of, ii. 332.
—— revealed and at the same time concealed him, iv. 9.
— united really though mystically to his people, iv. 85. 237.
— unpitied and without comforter, iv. 255.
— in what sense filled the temple with his glory, iv. 36.
— what especially endears him to the soul, i. 415.
— what it is to come to, iv. 168.
— why called the desire of all nations, iv. 32. 46.
— why his appearance was sudden to the Jews, iv. 47.
— why necessary that he should appear in our nature, iv. 57.
— work of, in the heart, compared to corn and to a building, i. 599.
—— to an oak, i. 604. ii. 141.
—— to the lighting of a fire, ii. 9.
— works of, necessarily suppose a divine power, ii. 421.

JESUS CHRIST, worship of, ultimately referred to him who sitteth on the throne, iv. 579.
--- worshipped by angels, iv. 309.
--- yoke of, sermon on, ii. 480.
—— agreeable to inclination of the believer, ii. 494.
—— easy, iv. 175. 182.
--- our advocate, a comfortable declaration, vi. 66.
--- fountain of grace, i. 397.
Jewish œconomy, striking prediction of the destruction of, iv. 35.
Jews overwhelmed with gross darkness, vi. 380.
--- demonstrate the truth of scripture, iv. 35.
IGNATIUS condemned to the wild beasts by Trajan, iii. 201.
Ignorance, in itself sinful, i. 543.
--- and guilt reciprocally connected, ii. 346.
--- causes of, ii. 393.
--- the best mode of removing, vi. 282.
Ignorant, address to the, ii. 411.
Illumination, on gradual increase of, i. 290.
Image of God, totally lost by sin, i. 540.
Imagination, capable of making us inconceivably happy or miserable, i. 480.
--- a cultivated, what it commonly means, i. 481.
--- strictly speaking, not a spiritual faculty, i. 492.
IMMANUEL, a title of the Messiah, iv. 60.
Imperfection, primitive Christians not wholly free from, iii. 258.
Imputed righteousness, doctrine of, iv. 286.
Independent, title of, more justly applicable to ministers of establishment than any others, v. 46.
INDEPENDENTS, admit usages of which no trace appears in inspired account of primitive churches, v. 57.
Indolence highly sinful and injurious, vi. 299.
Indwelling sin, an active powerful cause, i. 658.
—— author's conflict with, vi. 21. 52. 58.
—— effects of, must be felt, vi. 43.
Infants, consoling considerations under loss of, vi. 182.
--- probably constitute the multitude before the throne, vi. 183.
Infidelity congenial to human nature, v. 285.
Ingratitude, proof of depravity, ii. 266.
Inoculation, arguments for and against, ii. 129.
Insensibility of man, proof of depravity, ii. 263.
Insensibility, how manifested, ii. 263. 265.
Instances, in which the creature is used contrary to design of the Creator, i. 306.
Inspiration, the question concerning, ii. 242.
--- black, or the influence of the evil spirits, i. 454. 472.
Intercession for, best proof of love to friends, vi. 53.
--- of believers, valuable privilege, vi. 62.
Introductory observations to author's narrative, i. 5.
Inward witness of faith, letter on the, i. 155.
JOB's faith and expectation, iv. 437.
--- recollection of former state, iv. 266.
--- greatness of his trials, iv. 511.
JONADAB's answer to Amnon, how to be improved, iv. 262.
JOSEPHUS referred to, ii. 292.
JOHN BAPTIST, harbinger of Messiah, i. 5. 24. 43. 82.
--- reflections on his death, iv. 24.
JOHN and PETER heal a lame man, iii. 81.
--- imprisoned, iii. 82.
--- banished to Patmos probably by Domitian, iii. 199.
--- behaviour of, when dismissed from Jewish council, iv. 279.
JONES, Mr. his "Catholic Doctrine of the Trinity" commended, ii. 11.
Joy, the sure grounds of the Christian's, v. 517.
--- manner in which should be manifested, v. 518.
JOSEPH, reflections on history of, iv. 324.
JOSHUA the high priest, iv. 535.
ISAIAH, why styled a fifth Evangelist, iv. 9.
--- distinguished by magnificent imagery, iv. 16.
Isaiah, xxx. 1. explanation of, vi. 188.
ISRAEL, afflictions of, in Egypt, prepared them to receive Moses' message with pleasure, vi. 223.
--- conduct of, before and after the captivity, iii. 10, 11.
--- history of proves human depravity, iii. 9.
—— a suitable representation of our own, v. 279.
--- religious establishment of, by what figured, iv. 35.
ISRAELITES, reflections on God's feeding them with manna, i. 473. See Pharoah.
Judaizing Christians, controversies excited by, iii. 122.
JUDAS the traitor, remarkably circumspect in his conduct, iii. 66.

JUDAS, aggravations of his guilt, iv. 256.
— testimony to Christ's innocence, iv. 272.
Judgment and practice, humbling difference between, i. 398. 412.
Judgment under Christ's authority, ii. 434.
— day of, all human things should be estimated now by the light in which they will then appear, i. 434.
JUPITER as described by Homer, iv. 79.
Justice of God manifested in gift of Christ, ii. 308.
—— seen in cross of Christ, ii. 441.
Justification before God is by faith alone, ii. 556.
— doctrine of, explained, iv. 287.
—— importance of, iv. 523.
—— often misunderstood and abused, iv. 526.
— inseparably connected with regeneration and sanctification, vi. 244.
JUSTUS and SILAS accompany Paul and Barnabas to Antioch, iii. 126.

K.

Κατεργάζομαι explained, note, iii. 10.
King, a title of Messiah, iv. 132.
— of glory, iv. 296.
— of kings, iv. 133.
King's recovery, sermon on, v. 225.
Kings, eastern, usually sent harbingers before, iv. 18.
—— arrogant style of, iv. 425.
— of the earth, designs of, subservient to God's will, iv. 22.
Kingdom of God, ii. 98.
— heaven, what it signifies, iv. 32.
Knowledge, acquired and experimental, difference between, i. 398. 410.
— of God the only proper ground of glory and joy, i. 425.
— the pursuit of every branch of, not connected with the one thing needful, ridiculous, ii. 69.
— vital and experimental, can only be received from the Holy Spirit, ii. 100.
— falsely so called, what, iv. 145.
— inefficacy of, i. 219.
— of God, what is, iii. 438.
— of Christ, privileges annexed to the, vi. 74.
— snares of, i. 115.

L.

Labouring and heavy laden sinners described, ii. 448.
Lamb of God, the great atonement, iv. 184. 187.
Last day, emphatically the day of the Lord, iv. 52.
— reflections on, iv. 398. 468.
— how consideration of, should affect us, iv. 478.
Latter or last days, what they denote in the prophetic style, iv. 444.
LAW, Mr. character of, vi. 247.
— defects in his system, vi. 247.
— sentiments of, referred to, vi. 205.
— system, uncomfortableness of, vi. 242.
Law, on the right use of, i. 310. 317.
— scriptural signification of the term, i. 310.
— ignorance of nature of, the grand root of error, i. 310.
— its extent and requirements, ii. 272.
— purposes for which given, iv. 46. i. 313.
— lawfully used as a means of conviction, i. 318.
— a glass to behold God's glory, i. 318.
— a rule to regulate our spirits, i. 319.
— a test to judge of the exercise of grace, i. 319.
— promulgated on mount Sinai, iv. 29.
— curse of, includes every species of misery, iv. 222.
— gives efficacy to the sting of death, iv. 494.
— in what sense St. Paul without, once, ii. 454.
— meaning of, as contradistinguished from the gospel, i. 310.
— prejudices against, removed by Holy Spirit, i. 315.
— ceremonial, in what respect weak, iv. 6.
—— a shadow of good things to come, iv. 292.
—— what gave life and significancy to, iv. 104.
—— a yoke and burden, iv. 6.
—— superseded by the gospel, iv. 6.
—— abrogation of, by what typified, iv. 35.
Laws, some of the land eventually promote sin, v. 149.
LAZARUS, resurrection of, emblematic of the new birth, iv. 141.
— the beggar, parable of, considered, iv. 466.
Learning, in what lights it may be considered useful or dangerous, i. 596.
— without divine assistance, liable to lead man further astray, ii. 329.
LEIGHTON, archbishop, bishop Burnet's character of, ii. 102.
— quoted, ii. 338.
Λειτουργία, meaning of, iv. 316.
LEO X. pope, profane expression of, iv. 162.

Letters, directions how to write, vi. 323.
LETTERS TO A WIFE, v. 303.
—— author's views in publishing, v. 314.
LEVI, sons of, in what sense purified by Christ, iv. 53.
Lewdness, fatal effects of, iv. 593.
Library, plan of a Christian, i. 210.
LIFE, AUTHENTIC NARRATIVE of the author's, i. 1.
Life, the only reason why truly desirable, i. 431. 468.
— valuable, if enabled to improve all for Christ, i. 460.
— divided between God and the world, in what sense desirable, i. 512.
— no permanent state in, that can make our experience cease to be a state of warfare and humiliation, i. 586.
— human, no state of, free from anxiety, disgust, and disappointment, iv. 13.
— affords a perpetual commentary on the scriptures, iv. 179.
— cannot be affected by any thing until our work is done, vi. 192.
— of faith described, vi. 55.
—— difference between a theoretical and experimental, vi. 347.
—— happiness of, vi. 99.
—— an inexplicable mystery, till experience makes it plain, i. 452.
—— how maintained, vi. 174.
— the Christian's, compared to a race, ii. 529.
— view in which important, vi. 77.
Light, figuratively used in scripture, iv. 81.
Literary studies liable to prove snares to ministers, v. 210.
Liturgy and rubric, expediency of, v. 9.
Liturgy, general character of the established, v. 10.
Logic, advantage of, Dr. Watts', recommended, i. 119. v. 93.
London and country grace, difference between, ii. 185.
LONDON and OLNEY, reflections on the author's situations at, vi. 365.
Looking to Jesus, only effectual way of participating in his image, ii. 193.
—— benefits of, vi. 4.
—— the great secret of Christianity, vi. 74.
Lord's day, religious feasting on, scandalous and abominable, vi. 464.
LOT, reflections on the flight of, from Sodom, iv. 501.
Lots, remarks on the use of, i. 295.
Love, advantages and disadvantages of being in, i. 20.
— consoling considerations under the prospect of disappointment in, vi. 128.
Love of the brethren, letter on, i. 320.
— principles and properties of, i. 323.
— happiness of, i. 324.
— deficiency of, in present day, i. 324.
— the characteristic of true Christianity, i. 325.
LOVE OF CHRIST, sermon on the constraining influence of, vi. 489.
—— the chief motive of St. Paul's conduct, vi. 499.
—— description of, vi. 226. 499.
—— renders his yoke easy, ii. 492.
— of God, the best casuist, i. 507. ii. 5.
—— the principle of love to brethren, i. 322.
—— consistent with social and relative affections, vi. 487.
—— in gift of his son, ii. 308.
—— seen in cross of Christ, ii. 440.
—— considerations on, vi. 226.
—— and man, the essence of religion, i. 621.
— effects which should be produced by, ii. 18.
— obedience the best test of, ii. 177.
— the fulfilling of the law, vi. 49.
— the noblest principle of the soul, should be fixed on its proper object, iv. 268.
— and meekness, the peculiar mark of christianity, i. 618.
— and humility, the highest attainments in Christ's school, ii. 62.
Lowness of spirits, effects of, i. 652.
LOWTH, bishop, demonstrates a peculiar property in Hebrew poetry, iv. 16.
Lunatics, are as reasonable as any persons on earth who glory in themselves, i. 425.
— why worldly men resemble them, iv. 14.
LUTHER, mistake of, with respect to St. James, ii. 552.
— opinion of, on doctrine of justification, iv. 523.
LYDIA converted by Paul's preaching, iii. 131.
— care of, iv. 520.
Lord's Prayer, scriptural warrant for using, v. 13.

M.

MADEIRA, voyage to, i. 33.
Madness, a common charge against christians, iii. 180.
— apostles and primitive christians accused of, vi. 494.
Magicians burn their books, iii. 151.
Magnanimity, true, essential and peculiar to a christian, iv. 210.
— superior to what philosophy can teach, i. 278

MAHOMET blended religious and civil institutions, iv. 281.
— prevalence of his religion where the gospel once flourished, iv. 420.
MALACHI confirms and unites the prophecies of Isaiah and Haggai, iv. 43.
Man, fearfully and wonderfully made, iv. 397.
— fallen, nature of, i. 332.
—— foolish, i. 333.
—— devilish, i. 335.
—— inimical to the gospel, i. 339.
—— fallen, incapable of doing any thing savingly without the grace of God, i. 563.
— inability of, not natural but moral, i. 564.
— majestic though in ruins, i. 540. iv. 463.
— natural, incapable of discerning the things of God, i. 546.
— natural disposition of, visible in his views of the divine perfections, iv. 548.
— misery of, seen in person and sufferings of Christ, iii. 22.
— no moral goodness in his virtues, iv. 573.
— originally immortal, iv. 326.
— a solecism in creation, iv. 463.
MANESTY, Mr. kindness of, to the author, v. 305.
Manifestation of the Sons of God explained, i. 304.
Mankind, history of, confirms scriptural statement, iii. 7.
— the lost and fallen state of, vi. 503.
Manna, reflections on the, i. 473.
MARK deserts Saul and Barnabas, iii. 115.
— travels with Barnabas to Cyprus, iii. 127.
Marks of a lively state, i. 360.
Marriage, author's own, happiness of, vi. 261. 267.
— curious remarks on the author's, v. 365.
— congratulations on that of a friend, vi. 131.
— state of, approaches the nearest possible to happiness, v. 311.
—— reflections on, vi. 46.
—— remarks on, and directions with reference to, vi. 260. 267.
—— snares and enjoyments of, vi. 133.
—— trials of, vi. 46. 48.
—— the most interesting and endeared relation, yet subject to heavy drawbacks, vi. 484.
—— unlawful to enter upon without a prospect of support, ii. 120.
Mathematical studies, tend to fix the mind in a cold contemplation of truth, ii. 156.
Means, diligent attention to, consistent with belief in God's sovereignty, iii. 187.
Meekness and love, the peculiar spirit of christianity, i. 618.
MELANCTHON's experience referred to, ii. 360.
Memoirs, difficulty of writing our own, i. 10.
Men are but children of a larger growth, iv. 30. 128.
--- arrogant assumption of titles that intrench on God's prerogative, iv. 425.
--- designs of all, overruled by God, iv. 211.
--- heroism of, often arises from a weak and little mind, iv. 209.
--- highly criminal in rejecting the gospel, iv. 39.
--- how far to be followed, vi. 229.
— indifference with which behold the works of creation, iv. 184.
— left to themselves, bring ruin down upon them, v. 155.
— natural inability of, no argument against using the means of grace, iv. 197.
— original source of their apostasy, iv. 136.
— prejudices against Christ deeply rooted in their minds, iv. 201.
— relation of, to God, iv. 471.
— their contempt of the gospel, to what compared, iv. 41.
— vanity of their wisdom, iv. 569.
Messenger of the Covenant, a title of Messiah, iv. 45.
MESSIAH, *Sermons* on the, iv.
— a character of the, iv. 32.
— defective idea of, under Old Testatament church, iv. 9.
—— Christ, or the anointed, iv. 120. See Jesus.
— an oratorio, account of, iv. 3.
—— observations on the music of, iv. 31.
—— reflections on the performance of, See Handel.
Metaphysics, inutility and uncertainty of, v. 98.
MIGHTY GOD, a name of the Messiah, iv. 108.
Millennium, opinions concerning the, iv. 414.
MILTON's character of Abdiel, i. 464.
Minister, remarkable case of a, i. 577.
— directions to one, in the choice of a wife, ii. 118.
Minister of Jesus Christ, style of, vi. 100.
Ministerial time-serving, implies folly, v. 211.

Ministers, all servants and ambassadors of Christ, i 192.
— appointed by Christ, ii 433.
— endeavours of, successful only by God's blessing, iv. 345.
— exposed to peculiar trials, iii. 214.
— faithful described, iii. 247.
—— eminent for love to Christ and Christians, iii 223.
—— zealous attachment to purity of the Gospel, iii. 227.
— find abundant reward in the effects of their ministry, iv. 352.
— gospel, called and prepared by the Lord, iv 342.
— illustration of their labours as instruments of God, ii. 53.
— in what light should regard their labours, vi. 172.
— in what sense servants, v. 47.
— irregular, exposed to inconvenience, vi. 118.
— labours of shall not wholly fail, ii. 363.
— must speak the truth, ii. 260.
— necessity of having a deep sense of the evil of sin, i. 627.
— necessity of preaching as to condemned criminals, i. 550.
— not necessarily the best Christians, vi. 171.
— not gentlemen but soldiers, v. 80.
— points of distinction between true and false, v. 182.
— proper character of, described in Epistles to Timothy and Titus, iii. 213.
— relief of, lies in the wisdom and sovereignty of God, i. 449.
— salvation of one soul, sufficient to overbalance all their labours, i. 449
— should examine themselves by St. Paul, iii. 240.
— of the Gospel, their lot with respect to majority of hearers, like that of Cassandra, i. 443.
— should guard against over attachment to literary pursuits, v. 210.
— why sorely exercised both without and within, ii. 71.
— though unsuccessful, yet shall be accepted, ii 363.
Ministers, worldly, inefficacy of their preaching, iii. 236 iv. 163. 341.
— compared to idol shepherds, iv. 162.
Ministry, place of academical preparation for, v. 59.
— characters of young men to be chosen as candidates for, v. 77.
— course of studies proper for, i. 117. v. 79.
Ministry, desire to preach does not of itself constitute a call to, vi. 100.
— what evidences a call to the, ii. 44.
— the most honourable office in the world, vi. 272.
— prayer for a person devoting himself to, vi. 102.
— small success of, ii. 359.
— snares and difficulties of, i. 135.
Miracles cannot themselves convince of truth, iii. 117.
Mirth and happiness very different things, v. 403.
Misery, how much it depends on the imagination, i. 480.
— a consequence of the fall, iv. 75.
— inseparably connected with sin, iv. 380.
Melody. See Harmony.
Moderation, religious, chiefly arises from scepticism, iv. 386.
— with respect to non-essentials, a valuable part of true wisdom, v. 214.
Money, obtained in a fair and honourable way, on many accounts desirable, ii. 119.
MONUMENT *of the* LORD'S GOODNESS *towards* ELIZA CUNNINGHAM, v. 101.
Moral evidence, in some cases equally conclusive with mathematical demonstration, iv. 451.
Morality alone unable to inspire the heart with the love and peace of God, iv. 338.
Moralist, the fine-spun dress in which he clothes himself of no more avail than the produce of a spider, i. 447.
Moravian, commendation of a, vi. 184.
MORAVIANS, extensive labours of, commended, iv. 364.
Morning, reflections on the appearance of, ii. 244.
Mosaic institution, induced a spirit of bondage, distance, and fear, iv. 61.
MOSES, highly favoured by God, iv. 82.
— meek, yet almost wearied out by Israelites, iv. 180.
— blended his religious with his civil institutions, iv. 281.
Moses' rod, an instrument of God in the hands of his servant, ii. 53.
Motives to humiliation and praise, v. 275.
Mourning as much a mark of true faith as consolation i. 360.
Mystery, explanation of, iv. 470.
— of godliness, St. Paul's account of, iv. 1.
Mysteriousness of some things no objection to Revelation, vi. 241.

N.

Name of God, how taken in vain, ii. 517. 519.
— of Jesus, preciousness of the, vi. 34.
NATHANIEL, prejudices of, accounted for, iv. 94.
Nation, the danger and resourse of, sermon on, v. 249.
Nations, by what figured, iv. 34.
National church, idea of a, i. 523.
— debt, of less moment than the debt of a national sin, ii. 86.
National debt of sin, exceeding great, v. 146.
National sins, estimate of, ii. 86.
Natural religion, Africans and American Indians afford the only fair specimen of, v. 89.
Nature, analogy between kingdom of, and that of grace, iv. 179.
NEBUCHADNEZZAR, an instrument in God's hand, iv. 429.
NERO persecutes the Christians, iii. 195.
— detestable character of, iv. 376.
NESTOR, eloquence of, compared by Homer to a fall of snow, ii. 162.
New birth, distinct from the highest effects of natural principles, ii. 14.
—— or new creation. See Heart.
— Jerusalem, i. 402.
—— description of, not to be understood literally, iv. 415.
New translations of scripture inexpedient in public preaching, vi. 188.
New year, reflections on the, i. 465.
NEWTON, Mrs. account of illness and death of, v. 613.
NICODEMUS, Christ's conference with, i. 291. iv. 308.
NICOLAITANS, iii. 282.
NICOLE, M. his opinion of great men and conquerors, i. 516.
Ninevites will rise up in judgment against this nation, v. 253.
NUMA blended his religious and civil institutions, iv. 281.

O.

Oaths, the excessive multiplication of, ensnaring, ii. 520.
— God's name often taken in vain in the administering of, ii. 521.
— multiplicity of, greatly increase national guilt, v. 150.
Obedience, cross of Christ the most powerful motive to, vi. 26.
— produced by looking to Jesus, vi. 6.
— the best test of our love to Christ, ii. 177.
Objections brought by Jews against Christ, iii. 46.
Observation and experience, contribute gradually to soften and sweeten our spirits, ii. 3.
Obstinacy in itself sinful, i. 5. 43.
OCCAM, Mr. similarity between his experience and that of the author, vi. 151.
Offences comparative estimation of, among men, iv. 214.
Old Testament, poetical books of, in what respect distinguished from the historical, iv. 16.
OLNEY HYMNS, iii. 299.—678.
—— Index to, iii. page v. and 677.
— address to the inhabitants of, vi. 549.
OMIAH, reflections on his visit to this island, iv. 420.
OMICRON'S *Letters* vol. i. 109.
One hundred and forty-four thousand, a definite for an indefinite number, iv. 551.
"One thing needful," an important aphorism of our Lord, i. 447. ii. 80.
— explained, vi. 327.
Opposition, dangers of, to ministers, i. 127. vi. 115.
Oppression a national sin, v. 290.
Oratorios, expediency of avoiding, i. 509. ii. 81.
Oratory, caution against the affectation of, vi. 402.
Order, disregard of, injurious to the cause of Christ, vi. 125.
Ordinances, Gospel, precious to a believer, i. 399.
— cannot be neglected without loss, i. 640.
— good to believer, ii. 506.
Ordination refused to the author, v. 521.
ORPHEUS, reflections on the story of, iv. 30.
ORRERY, Lord, remark of, on Pliny, observations on, v. 449.
Ossa, meaning of, iv. 426.
OWEN, Dr. referred to, i. 155.
— his "Exposition of the 130th Psalm" commended, ii. 54.
— Discourse of, on the "Holy Spirit," an epitome of his writings, ii. 101.
— opinion of, concerning a believer's direct application to Christ, iv. 578.

P.

Παντοκράτωρ, a title of Christ, iv. 561.
PAPIST, characterestic of a, vi. 199.
Parallel expressions, most prevalent in the poetical books of the Old Testament, iv. 16.
Paralytic man, Christ's behaviour to, iv. 11.

Pardon given by Christ, ii. 429.
— implies guilt, iv. 15.
Parents, their anxiety as such, iv. 159.
PARNELL'S Hermit, illustrative of Divine Providence, v. 382.
Parochial Charge, an important situation, vi. 124.
Parties and names, bad effects of an attachment to, iv. 193.
Parting, author's sensations at, v. 430.
Partition wall between Jew and Gentile taken away, iv. 82. 135.
Pastoral life, ancient simplicity of in eastern countries, iv. 14. 149.
Patience of God towards his people illustrated, vi. 85.
Patriarchs and Prophets, in what sense christians, iii. 4.
— in what sense died in faith, iv. 436.
Patriot, character of a real, i. 428.
PAUL'S birth and character, iii. 217.
— not sincere before his conversion, i. 542.
— conversion of, i. 8. iv. 74. 149. 249. 384. 509. 518.
— preaches at Antioch in Syria, iii. 108.
— carries the alms of christians to Jerusalem, iii. 112.
— appointed with Barnabas to preach in other countries, iii. 113.
— stoned at Lystra, iii. 119. iv. 275.
— goes up with Barnabas to consult the apostles at Jerusalem, iii. 122.
— disagrees with Barnabas about Mark, iii. 127.
— travels to Cyprus, iii. 114.
—— Perga and Pamphylia, iii. 115.
—— Antioch in Pisidia, where preaches in the synagogue, iii. 115.
—— Iconium, iii. 116.
— heals a cripple at Lystra, iii. 117.
— refuses to be worshipped as a god, iii. 118.
— travels to Derbe, iii. 119.
— returns to Antioch and gives account of his labours, iii. 120.
— travels with Silas through Syria and Cilicia, iii. 127.
— chooses Timothy for his companion, iii. 129.
— vision of, at Troas, iii. 130.
— casts out an evil spirit at Philippi, iii. 131.
— imprisoned and scourged at Philippi, iii. 132.
— asserts his privilege as a Roman, iii. 135.
— preaches at Thessalonica, iii. 136.
—— at Athens, iii. 139.
—— at Corinth, iii. 142.
— meets with Priscilla and Aquila, iii. 142.
PAUL accused before Gallio, iii. 145.
— arrives at Ephesus, iii. 146.
— meets with Apollos, iii. 147.
— opposed by Ephesian mob, iii. 154.
— why opposed by Demetrius, iv. 372.
— goes to Troas, iii. 157.
— preaches till day-break, iii. 158.
— reception of among the Galatians, iv. 347.
— raises a young man, iii. 159.
— addresses the Ephesian elders, iii. 161.
— warned of approaching suffering, yet perseveres in his journey to Jerusalem, iii. 164.
— inflexible firmness of, iii. 165.
— advised by Jewish brethren to conform to ceremonial law, iii. 166.
— propriety of his conformity doubtful, iii. 167.
— seized in the temple, iii. 169.
— rescued by Lysias, iii. 169.
— defends himself before the people, iii. 170.
— pleads his privilege as a Roman citizen, iii. 171.
— reproves the high priest, iii. 171.
— takes advantage of dissension in the council, iii. 172.
— encouraged by a vision of Christ, iii. 172.
— providentially escapes the conspiracy of the Jews, iii. 173. iv. 431.
— is conveyed to Cesarea, iii. 173.
— defence before Felix, iii. 174.
— preaches before Felix and Drusilla, iii 176.
— appeals to Cæsar, iii. 178.
— addresses Agrippa, iii. 180.
— committed to custody of Julius, iii. 182.
— sails for Rome, iii. 182.
— warns his fellow passengers of approaching danger, iii. 183.
— comforted in a storm by an angel, iii 185.
— shipwrecked, iii. 188.
— surprises inhabitants of Melita by shaking off a viper unhurt, iii. 189.
— entertained by Publius, iii. 189.
— arrives at Rome, iii. 191.
— preaches to the Jews at Rome, iii. 191.
— forsaken by his followers, iv. 257.
— remains prisoner at Rome 2 years, iii. 195.
— probably afterwards visited Syria, iii. 195.
— no certain account of him after his imprisonment; probably visited Syria, and was martyred at Rome, iii. 195.
— an exemplar of a ministry of Jesus Christ, iii. 242.

PAUL peculiarly eminent for love to Christ, iii. 219.
—— and love to Christians, iii. 221.
--- eminent for humility, iii. 245.
--- attachment to Gospel doctrines, iii. 224.
--- love of Christ the chief motive of his conduct, vi. 499.
—— to the brethren, causes of his, v. 172.
--- would glory in nothing but Christ crucified, iv. 220. 339.
--- at a loss for utterance when contemplating the glory of the gospel, iv. 502.
--- superiority of, to captains and conquerors, iii. 152.
--- his conduct to the Jews who had condemned him unheard, ii. 63.
--- manifested great tenderness to weak consciences, iii. 228.
--- success of, in preaching the gospel, iv. 87.
--- subject of his preaching, v. 203.
--- his account of the great mystery of godliness, iv. 1.
--- denounced anathema against all who love not Christ, iv. 546.
--- remarks on his manner of writing, iv. 503.
--- dwells much on two subjects, ii. 276.
--- testimony of, to Christ's resurrection, iv. 451.
— without law once, explained, ii. 454.
--- and St. James, apparent difference between, reconciled, ii. 551. 555.
Peace, all good things comprised in the term, iv. 349. vi. 315.
--- advantages of, in churches, &c. vi. 50.
--- the fruit of righteousness, iv. 392.
--- the design of Christ's appearance, iv. 124.
--- too dearly purchased at the expense of truth, iv. 516.
--- restored, the effects of, ii. 578.
--- and holiness, the peculiar characteristics of the disciples of Jesus, ii. 65.
Penitent thief. See Thief on the Cross.
Pentecost, visible kingdom of Christ dated from the day of, iv. 82.
Perambulation, description of a, vi. 161.
Perfection, sinless, doctrine of, an unscriptural sentiment, i. 419.
--- why it should be rejected, ii. 170.
Perjury, one method of taking God's name in vain, ii. 519.
Περιουσιος, meaning of, iv. 253.
Persecution, happy consequences of, ii. 291.
--- the first promoted spread of Christianity, iii. 90.
--- severity of, under Trajan, vi. 394.
Perseverance, on final, i. 162.
Perseverance, a special mercy of God, vi. 40.
--- final, the belief of, essential to peace though not to salvation, vi. 234.
Person of Christ, sermon on the, ii. 414.
PETER, St. lived to glory in what was once an offence to him, the cross of Christ, i. 527.
--- observations on our Lord's question to, ii. 65.
--- character of, admirably described by evangelists, iii. 64.
--- denies Christ, iv. 257.
--- sermon of, on day of Pentecost, iii. 81.
--- and John heal a lame man, iii. 81.
--- apprehended and imprisoned, iii. 82.
--- behaviour when dismissed from Jewish council, iv. 279.
-- cures the dropsy and raises the dead, iii. 100.
--- has a remarkable vision, iii. 104.
--- preaches to Cornelius, iii. 105.
--- vindicates his conduct to Jewish converts, iii. 107.
--- dissembles at Antioch and is reproved by Paul, iii. 125.
--- doubtful whether he ever saw Rome, iii. 194.
--- why Christ pronounced him blessed, iv. 303.
--- Christ prayed for, before he was tempted, iv. 533.
--- unscriptural inferences from his declaration that God is no respecter of persons, iv. 544.
PETERSBURG, account of an ice palace at, i. 465.
PHARISEES, character of, iii. 67.
--- hypocrisy of, iv. 20. 26. 50. 96. 202.
PHARAOH, conduct of, instrumental to God's designs, iv. 384.
--- obduracy of, ended in his own destruction, iv. 393.
--- in what sense God hardened his heart, iv. 428.
PHILIP preaches at Samaria, iii. 91.
--- sent to convert an Ethiopian eunuch, iii. 92.
Philosophers, heathen, whence obtained best sentiments of God, iv. 79.
--- merely moral, reflections on, iv. 178.
--- scientific, few led to reverential thoughts of God by their knowledge of his creatures, iv. 185.
Picture, author's account of his own, vi. 101.
PILATE's declaration of Christ's innocence, iv. 273.
PILGRIM'S PROGRESS commended, vi. 38. 45.
PLAIN TESTS of true doctrine, vi 419.

PLAN OF ACADEMICAL PREPARATION FOR THE MINISTRY, v. 59.
Play-houses, sinfulness of attending, ii. 134.
Pleasures, vanity of worldly, i. 596.
PLINY, letter of, to Trajan, referred to, iii. 200.
—— Translation of, and remarks on, vi. 387.
Poets, whence derived the idea of a golden age, iv. 150.
Poetry, style of, remote from the common forms of speech, iv. 271.
— Hebrew, rules of, not certainly known, iv. 16.
—— one peculiar property of, iv. 16.
—— advantages of this peculiarity, iv. 17.
[illegible], meaning of, iv. 133.
POLITICAL DEBATE, letter on, vi. 591.
POMPEY, story of, ii. 228.
POPE, Mr. explanation of an admired line of, i. 496.
— Mr. Messiah of, an imitation of Virgil's Pollio, iv. 32.
Poor, benevolence to, i. 109.
— encouragement to, ii. 411.
Popularity, dangers of, to ministers, i. 139. vi. 115. 128.
— uncertainty of, iii. 119.
Popery, persecutions of, exceeded those of paganism, iv. 385.
Post, the convenience of, a mercy, vi. 201.
Poverty, advantages of, i. 261.
Powers of the imagination and of the understanding, difference between the, i. 403.
Practice and judgment, humbling difference between, i. 398.
Praise, national motives to, v. 294.
Prayer, believer's breath, i. 399.
— benefits of, i. 406. 484.
— necessity of, i. 656. ii. 56. 399. 328.
— frequent secret, gives life to all we do, ii. 77.
— a blessed privilege, ii. 182.
— and the Scriptures the wells of salvation, ii. 190.
— prescribed for our growth of grace, iv. 312.
— gives the true relish to life, v. 531.
— instances of successful, v. 269.
— social, on the exercise of, i. 234.
— forms of, may be used with great advantage, v. 11. of divine appointment, v. 12.
Prayer-meetings, their happy tendency, ii. 77.
Preaching, manner of St. Paul's, iii. 212.
Preaching, caution against improper modes of, vi. 404.
— points on which the author chiefly insisted, vi. 179.
— a gift from God, ii. 59.
— extempore, requisites for, ii. 56.
—— not necessarily accompanied with grace, vi. 168.
—— reasons for preferring, iv. 160.
— itinerant, objections to, ii. 164. 166.
— loudly and with power, not synonymous, ii. 162.
Preaching the Gospel, signification of the phrase, vi. 398.
Preaching by accommodation, remarks on, iv. 247.
Preacher, a feminine termination to the Hebrew word with a masculine sense, iv. 336.
Preachers, instrumentality of, in saving others, proves nothing concerning their own state, ii. 533. iv. 345.
--- subject to peculiar exercises of mind, vi. 130.
Predestination, expressly taught in the Scriptures, i. 555.
--- doctrine of, iv. 191.
Preferment, not necessary to our peace or usefulness, i. 524.
— church, dreadful in any other view than that of usefulness, i. 612.
Presence of Christ solely affords consolation, vi. 29.
Preservation from sin, a special mercy of God, vi. 40. how effected, 41.
PRICE, Dr. ingenuous but mournful confession of his uncertainty on religious subjects, vi. 427.
Pride, God's purpose to stain, ii. 407.
— proof of depravity, ii. 268. Universal influence of, ibid.
— rooted deep in our fallen nature, ii. 149.
— foundation of heathen virtue, iv. 198.
— a cause of unbelief, vi. 469.
— a national sin, v. 292.
— and self-complacence, causes of decline in spiritual life, vi. 407.
Primitive Christianity extended not beyond the first century, iii. 208.
PRINCE OF PEACE, a title of Messiah iv. 109.
Princes, counsels of, overruled by God, i. 515.
Principles, the effect of Christian, when truly received, vi. 507.
Privilege of believers often misunderstood, i. 143.
Procrastination, dangerous, iv. 113.
Promises, prophetical, ii. 330.
— testify of Christ, ii. 331.

Promises, given to quicken to obedience, iv. 26.
Prophecies, testify of Christ, ii. 330.
— general style of, poetical, iv. 16. 271.
— difficulties of, should not discourage, iv. 270.
— highly figurative, iv. 34.
— not yet fulfilled, necessarily obscure, iv. 413.
— many have a gradual accomplishment, iv. 482.
— like parables, not applicable in every minute particular, vi. 187.
Prophets describe future things as present, iv. 5.
— inimitable sublimity of, iv. 80.
Prophetical language, figurative, iv. 34.
Prosperity, earthly, a suitable reward to worldly men, i. 427.
— a state of temptation, i. 488.
Προσωποληψίας explained, iii. 105.
Protestant Association alluded to, vi. 165.
Providence, book of, recommended, i. 216.
— of God, on trust in, i. 109.
— beautifully described by a line of Horace, i. 434.
— dispensations of, compared to works of a watch, i. 582.
— diffidence of, unbecoming, i. 662.
— God's extends to the minutest concerns, vi. 309.
— and grace of God watches over his people through every period of life—concur in bringing his people to a knowledge of themselves, i. 6. 7.
Prudence a word much abused, i. 635.
— deficiency of Christian, highly inconvenient, ii. 98.
Prudens, character of, i. 349.
Psalms, book of, distinguished by magnificence and variety, iv. 16.
Public, the best way of serving is by our prayers, vi. 159.
Public Worship, address to those who absent themselves from, vi. 553.
Punctuation of Scriptures may be amended, iv. 515.
Punishments, for what end inflicted, iv. 225.
Puritans, servants of God under that name once treated as the worst of heretics, iv. 371.

Q.

Quakers, remarks on the doctrine of, vi. 240
Querulus, character of, i. 352.

R.

Race, Christian's life compared to, ii. 529.
Rank, elevated, except as conducing to usefulness, a subject of condolence, i. 435.
Reason, of itself incapable of assenting to Revelation, i. 558.
— insufficiency of, vi. 241.
Reasons why Christ not sooner manifested in the flesh, iii. 6.
— for humiliation and prayer for our land, i. 375.
Reasoning spirit, dangers of a, ii. 388.
Recollection, duty of, i. 656.
Recovery from illness, letter to a friend on, i. 353.
— only a reprieve, i. 356.
— means of, seen in person and sufferings of Christ, iii. 22.
Redeemer, necessity of his being almighty, ii. 10.
— more endearing title than that of Saviour, iv. 438.
— unavailing to believer unless appropriated, iv. 439.
— what meant by standing on the earth at the latter day, iv. 444.
Redeemed, song of the, iv. 539.
— this life the time of rehearsal of, iv. 541.
Redemption, combination of all divine perfections in the work of, iv. 3.
— the greatest of all God's works, iv. 56.
— excellency of the divine plan of, iv. 123. 235. 527.
— nature of, illustrated, iv. 541.
— act of unexampled and expensive love, iv. 544.
— extent of the efficacy of, iv. 193. 547.
Refiner's fire, of what illustrative, iv. 49.
Reformation, doctrines of, disreputable in present day, v. 153.
Rebellion, awful case of those who die in final, ii. 425.
Regeneration hid from carnal men, ii. 572.
— constitutes the only distinction between all mankind, vi. 232.
— effects produced by, vi. 232.
— marks of, vi. 232.
Rehoboam, history of, considered, iv. 431.
Relative affections, on the snares and comforts of, vi. 480.
Relaxation, necessity of, v. 82.
Religion necessary to enjoyment of this life, i. 566.
— not a science of the head, i. 528.
— what it is, ii. 505.

Religion produces communion with and conformity to God, ii. 306.
— not confined to devotional acts, but apparent in common businesses of life, v. 208.
— of Jesus, proper design of, to wean from the world, iii. 259.
— restrains no real pleasure, v. 432.
— signs of true, vi. 35.
— liberty, and love, the greatest blessings of human nature, v. 406.
— of nature, most valuable sentiments of, probably derived from the Bible, v. 86.
Repentance, atoning for disobedience, an improper expression, i. 549.
— death-bed thoughts on, 578.
— unto salvation, what, i. 579.
— unto life, the gift of God, ii. 506.
Resignation, Christian, different from a stoical stubbornness, ii. 25.
— remarkable instance of, ii 32.
Rest of believers in Christ, ii. 469.
— Scripture meaning of, iv. 170. 182.
— how obtained, ii. 477.
— future, description of, ii. 474.
Resurrection of Christ, the grand fact on which the truth of Christianity rests, iv. 283. 449.
— essential to our hope and comfort, iv. 449.
— evidences of, stated, iv. 451.
— unto life revealed in the Old Testament, iv. 447.
— no intimation of, from the light of nature, iv. 472.
Revelation, characteristic simplicity of, iv. 16.
— God's gracious design in giving, iv. 306.
— truths of, not all equally important, iv. 302.
— unintelligible till taught by the Holy Spirit, iv. 472.
— book of, reflections on, iv. 400. 414. 540.
— nature of, spiritual, ii. 392.
— meaning of, ii. 395.
— spiritual, described, ii. 395.
— spiritual, progress of, ii. 395.
— always agrees with Scripture, ii. 397.
— to whom vouchsafed, ii. 399.
Reverend, remarks on the epithet, ii. 232.
Rhetoric, rules of, almost useless, v. 94.
Riccaltoun, Mr. memorable circumstances in the life of, vi. 447.
Rich and great, why reject the Gospel, iv. 97.
Rich man, parable of, considered, iv. 476.
Righteous, in what sense scarcely saved, i. 415.
— who they are, v. 576.
Righteousness of Christ, our all in all, i. 400.
— given by Christ, ii. 429.
— the fruit of, iv. 392.
— and sanctification not synonymous terms, vi. 239.
— Imputed. See Justification.
Robertson, Dr. his History of Charles V. defective, i. 467.—on what passages of Scripture, a comment, 514.
Roman emperor, orator's compliment to a, just if applied to Christ, iv. 180.
— emperors, submission of primitive Christians to, iv. 377.
— empire, extent of, favourable to the spread of Christianity, iv. 24. 87. 418.
Romans, character of, iii. 7.
— cruelty of the, iii. 8.
— why styled Christ king of the Jews iv. 244.
— God's instruments to punish the Jews, iv. 398.
Rome, church of, probably contains some true Christians, v. 29.
See Church and Popery.
Rubric and liturgy, expediency of, v. 9.
Ruler, story of the young, considered iv. 195.
Rutherford, Mr. remarkable expression of, i. 233.

S.

Sacrament of Lord's Supper, two different errors concerning, v. 468.
Sacrament morning, suitable subjects for meditation on, vi. 341.
Sacrifices derived from revelation, iii. 18.
— Messiah prefigured by, iv. 6.
— could not cleanse the conscience, iv. 186.
— early institution of, long indicated the need of an atonement, iv. 186.
Sadducees described, iii. 38.
Safety in all cases the effect of God's goodness, vi. 293.
Salvation, security and certainty of Gospel plan of, ii. 289.
— certainty of Gospel plan of, appears from gift of Christ, ii. 313.
— suitableness of Gospel way of, vi. 150. 152.
— awful consequences of neglecting, ii 288.
— wholly of grace, i. 400. iv. 12. 197 503.

Salvation, end and means of, iv. 13.
— freedom and fulness of, iv. 13.
— sanctification an essential part of, iv. 62.
— glory of God's goodness manifested in, iv. 123. 188.
Saints, miscarriages of, land-marks to warn us, i. 656.
— a sweet, though mysterious communion of, ii. 38.
— death of, precious in the sight of the Lord, ii. 200.
See Believers.
Sanctification, the certain concomitant of a good hope, iv. 443.
— greater measures should be longed after, vi. 43.
— not cause but effect of acceptance, vi. 245.
— not synonymous with righteousness, vi. 239.
— ours, the will of God, iv. 507.
— inseparably connected with justification, vi. 244.—yet distinct, 248.
SAPPHIRA'S awful death, iii. 84.
SARAH and HAGAR, the history of, a designed allegory, ii. 13. iv. 261.
SATAN, his warfare with us, i. 401.
— has overturned many a fair professor, i. 415.
— some against whom he cannot prevail, i. 415.
— always near when the heart is disposed to receive him, i. 454.
— his temptation of men illustrated, i. 489.
— the variety of his devices and efforts, i. 608. 644. 648.
— despoiled of his dominion, iv. 295. 300. 484.
— works powerfully on our unbelief, iv. 449.
— incessantly persecutes believers, iv. 510.
— the god of this world, iv. 511.
— tyrannizes over the children of disobedience, iv. 543.
— works of, described, vi. 85.
— advantages over believers often gained immediately after favours conferred upon them, vi. 194.
— a watchful enemy, vi. 259.
SAVIOUR, a two-fold necessity for one, i. 542.
— and his salvation, sermon on the, ii. 276.
— need all nations had of a, iv. 33.
See Jesus and Redeemer.
SAUL begins to make havoc of church, iii. 90.
— journeys to Damascus to persecute the church, iii. 94.
SAUL miraculously converted, iii. 95.
— begins to preach Gospel, iii. 97.
See Paul.
SCEPTICS, credulity of, iv. 277.
Scholars and critics unable to interpret Scripture without the Holy Spirit's aid, vi. 202.
Science, dangerous tendency of, ii. 387.
— distinct from heavenly wisdom, ii. 386.
— human, insignificant compared to spiritual knowledge, iv. 177.
Scorn, unbecoming in the followers of Jesus, ii. 3.
Scriptures, study of original, recommended, i. 119.
Scripture, excellency of, i. 407.
— how to be read, i. 485.
— truths of, not like mathematical theorems, i. 527.
— duty of attending to, i. 656. ii. 56.
— the subject of a Gospel ministry, ii. 5.
— comparing one passage with another in dependance on Holy Spirit, the best mean of attaining the sense, ii. 67.
— how application of, should be regulated when it seems to countenance our designs, ii, 116.
— inspiration of, best proved by experience, ii. 470.
— on searching the, ii. 321. 353.
— manner in which testify of Christ, ii. 330.
— import of their testimony to Christ, ii. 340.
— requisites before we can understand, ii. 322. 339.
— how they ought to be read, ii. 335.
— what should be our conduct if we believe, iv. 80.
— Jews constantly prove their truth, iv. 35.
— the grand experimental evidence of, iv. 271.
— their own best interpreters, iv. 282.
— testify of Christ, iv. 293. 304.
— constant perusal of, prescribed by Christ, iv. 312.
— peculiar sublimity of, iv. 390.
— given by inspiration, iv. 514.
— corrections of texts of, require caution, iv. 514.
— study of, increases divine knowledge, vi. 244.
— can only be understood by teaching of the Holy Spirit, vi. 203.
Sea-faring life, advantages of, i. 87.
SEARCHING the Scriptures, Sermon on, ii. 321.

Secret of the Lord, one branch of, vi. 339.
SELDEN, the great, remarkable declaration of, vi. 209.
Self, the corrupt principle of, for a season, the principle of our conduct, i. 421.
— finds something whereof to glory in the meanest characters, i. 425.
— believer's perplexities arise from an undue attachment to, i. 432.
— the governing principle of great men and conquerors, i. 515.
— the universal idol, 517.
— can transform itself into an angel of light, vi. 139.
— righteousness. See Moralist.
— will, of what a chief source, iv. 193.
SENNACHERIB, an instrument in God's hands, iv. 23. 429.
Senses, the human, not always criteria of the existence of things, iv. 117.
Sensibility valuable when rightly exercised, ii. 17. 25.
SERGIUS PAULUS converted, iii. 114.
Serious spirit advantageous, v. 428.
SERMONS, ii. 259. iv.
— OCCASIONAL and CHARITY, v. 127. vi. 488.
— on hearing, i. 192.
— very long, improper, ii. 163.
Serpent, brazen, i. 557. 657.
Severity of God, ii. 307.
SHADRAC, &c. instances of divine protection, iv. 512.
SHEBA, queen of, visit to Solomon, iv. 556.
Sheep, descriptive of believers, iv. 152. vi. 101.
—sinners compared to wandering, iv. 230.
Shepherd, a character of Messiah, iv. 150. 152. 231. 236. 300.
— the good, affords strength equal to our day, vi. 338.
Ship, reflections on the launching of a, vi. 311.
Sickness, author's reflections in, v. 459.
— a mercy as well as health, vi. 69.
SILAS and JUSTAS accompany Barnabas and Paul to Antioch, iii. 126. See Paul.
SILOAM, pool of, efficacious only as a means appointed by God, ii. 55.
SIMON MAGUS, exhorted by Peter to repentance and prayer, ii. 53.
—— probable founder of sect of Gnostics, iii. 276.
Simony, whence the term derived, iii. 91.
Simplicity and godly sincerity, i. 270.
Sin a burden to the true believer, i. 160.
— the sickness of the soul, ii. 167. 181.
— evil of, appears in gift of Christ, ii. 310.
Sin, the just desert of, cannot be received in this life, iv. 10.
— has produced alteration in state of things, i. 307.
— fills the world with wo, iv. 76. 238.
— did not deprive Adam of reason but of spirituality, i. 540.
— the source of all evils, vi. 316.
— infatuating effects of, iv. 47. 394.
— all mankind under the power of, iv. 232.
— what evinces its exceeding sinfulness, iv. 239.
— its extreme malignity but little known to mankind, iv. 254.
— its effect and wages, death, iv. 460.
— future punishment of, twofold, ii. 310.
— forgiveness of, incompatible with God's justice, iv 186.
— subdued by grace, iv. 190.
— where it has abounded, grace has more abounded, iv. 234. 480.
— charged upon Christ as our surety, iv. 230.
— greatness of a reason why we should come to Christ, ii. 407.
— preservation from, a special mercy, vi. 40.
— question whether God the author of, i. 570.
— how effected, vi. 41.
— indwelling, effects of, must be felt, vi. 43.
Sincerity, plea of, will not exempt from danger of ignorance and obstinacy, i. 542.
— necessary to understand Scriptures, ii. 323.
— not conversion though a forerunner of, i. 543.
Singularity, necessity of a certain kind of, i. 510.
Sinner, extensive meaning of the term, vi. 297.
Sinners, condition of, ii. 282.
— address to, ii. 435.
Sinner, new and painful apprehensions of, when convinced of guilt, iv. 7. 20. 168. 174.
— degree and duration of his distress uncertain, iv. 7.
— to what compared without the Gospel, iv. 99.
— insensibility of, a grief to Christ when on earth, iv. 208.
Sinners under the curse of the law, iv. 222.
— conversion of one of greater importance than the temporal deliverance of a kingdom, i. 468. iv. 228.
— compared to wandering sheep, iv. 239.

Sinners crucify Christ afresh, ii. 248.
— made willing in the day of his power, iv. 329.
— how described in Scripture, iv. 330.
— deplorable state of those who die in their sins, iv. 489.
— dangerous case of those who take encouragement from Gospel to go on in sin, iv. 513.
— Gospel a dispensation for, i. 423.
— why unwilling to be converted, i. 468.
— difference between holiness of, and that of angels, ii. 41.
— must perish, unless they repent, v. 164.
— labouring and heavy laden described, ii. 448.
Sins of believers, whether made known to others, i. 123.
Slave coast, description of, vi. 521.
Slaves, manner of acquiring, vi. 537.
— numbers annually exported, vi. 539.
— mortality they are subject to on their voyage, vi. 542.
— manner in which the survivors are disposed of, vi. 543.
Slave trade, thoughts upon the, vi. 518.
—— not properly a national sin, v. 262.
—— destructive to our seamen's health and morals, vi. 524. 526.
Smith, Dr. select discourses of, quoted, vi. 205.
Smuggled goods, purchasing of, unlawful, i. 379.
Smuggling contrary to the word of God, i. 378.
Social affections, on the snares and comforts of, vi. 480.
Socinians should be treated with candour, i. 329.
— employ critical sophistry against texts which declare Christ's character, i. 456.
— would subscribe Scriptural declarations if allowed to put their own sense upon, i. 523.
Socinianism, a dangerous error, i. 531.
Socrates felt the necessity of a divine teacher, iv. 33.
— predicted the reception of a perfect character, iv. 198.
Soldiers, motives which should influence Christians as such, vi. 113.
Solomon, in what the glory of, consisted, iv. 297.
— song of, describes experience of the church, i. 637.
Son of David, a title of Christ, iv. 36.
— of God, a title of Christ, iv. 201. 302.
—— Scripture sense of that title, iv. 306. 309.
Sons of God, future manifestation of the liberty of, i. 304.
Sorrow of believer, better than the mirth of sinners, vi. 80.
Sortes Virgilianæ, meaning of, i. 297.
Soul, various significations of, iv. 282.
Souls, inestimable value of, i. 468.
—— seen in gift of Christ, ii. 311.
Sovereignty, divine, composes mind, ii. 364.
— of divine grace asserted and illustrated, ii. 404—414.
Sower, parable of the, an epitome of ecclesiastical history, iii. 270.
Speaking, public, first efforts in, should not be on religious subjects, v. 98.
Spirit, Holy, cause of rapid success of the Gospel, iii. 212.
—— effects produced by outpouring of, immediate, iii. 79.
—— teaching of, suited to all capacities, vi. 209.
—— grieving of, prevents assurance, ii. 598. See Holy Spirit.
Spirit, a broken and contrite, pleasing to God, i. 416.
— difficulty of maintaining a right frame of, vi. 134.
Spiritual life, on the causes, symptoms, and effects of a decline in, vi. 405.
Stephen appointed deacon, iii. 87.
— courageous conduct of, iii. 88.
— experiences divine consolations, iii. 89. iv. 512.
— violent death and prayer for his enemies, iii. 90.
Stoics and Epicureans described, v. 444.
Stony ground hearers, examples of, vi. 391.
Storm at sea, description of, v. 377.
Strength given by Christ, ii. 430.
Student in divinity, letter to a, i. 115.
Students, extensive acquaintance ensnaring to, v. 81.
Studies, what, important for the ministry, v. 83.
Submission to God, a manifestation of the believer's love, i. 500.
Sufferings, why our own are more supportable than those of the persons we love, ii. 19.
— the greatness of, how to be estimated, iv. 250.
— no ground of comparison between those of present life and the glory about to be revealed, vi. 215.
— of Christ, why endured, ii. 286.
—— contemplation on, vi. 378.
Sully, duke of, his character, i. 426.
—— reflections on his history, i. 427

Sun, Christ compared to, vi. 289.
— of righteousness, presence of, the source of all our happiness and consolation, vi. 186.
Sunday, author's manner of spending at sea, v. 475.
Supra-lapsarian & sub-lapsarian scheme, difference between, ii. 112.
Swearing a national sin, v. 288.
Sympathy with suffering friends lawful, vi. 71.
— wonderful effects of, vi. 399.

T.

TACITUS' account of Nero's persecution of the Christians, iii. 196.
Talents valuable if enabled to improve them for Christ, i. 460.
Taste, definition of, i. 481.
— the refined, of many hinders their profiting by the gospel, i. 481.
— a spiritual, defined, i. 486.
Tares, parable of, shows influence of Satan in perverting the Gospel, iii. 270.
Teachable disposition, an evidence of God's work, vi. 202.
Teacher, heathens felt necessity of a divine, iv. 33.
Teachers, human, defects of, iv. 179.
Temple, the superior glory of the second, predicted, iv. 31.
— second, filled with Christ's glory, iv. 36.
—— destruction of, predicted, iv. 35.
— mystical, what, iv. 36.
Temptation, on, i. 200.
— meaning of the word, i. 488.
Temptations, our greatest, usually found in lawful things, i. 492. 501.
— general classes of, ii. 455.
— compared to the wind, i. 648.
— variety of Satan's, i. 608. 644. 648.
— appointed for all God's people, vi. 221.
— consoling considerations under, vi. 252.
Temptations, complaints of, a good sign, vi. 255.
— often the most violent after having acted honourably in difficult circumstances, vi. 359.
TERTULLIAN's account of the extent of Nero's persecution, iii. 197.
TERTULLUS accuses Paul before Felix, iii. 174.
Test and corporation acts produce contemptuous profanation of the body and blood of Christ, v. 149.
Testament, Old, contains prophecies and types of Christ, ii. 330.
Thankfulness, abundant causes of, vi. 307.
Thanksgiving hymn for king's recovery, v. 246.
THEOLOGICAL MISCELLANY, papers extracted from, vi. 377.
Theology, epistles of St. Paul the best summary of, v. 85.
THESSALONIANS, Epistles to the, abound with affectionate expressions, iii. 222.
Thief on the cross, illustrious instance of divine grace, ii. 28.
— case of, iv. 25. 246. 266.
— a witness of Christ's innocence, iv. 274.
Thigh an emblem of power, iv. 427.
Thine holy one, expression explained, iv. 282.
Things lawful, our greatest temptations usually found in, i. 492. 501.
—— why we ought to abstain from many, i. 508.
Things necessary to be believed, i. 621. See Doctrines.
Third commandment, extent and sanction of, ii. 516.
—— forbids every kind of expletive, ii. 523.
THOMAS, incredulity of, iv. 452.
Thoughts, evil, may intrude into the mind without guilt, if not indulged, i. 646. vi. 254.
Throne of grace, believers should resort to under every trial, vi. 122.
TIBERIUS, detestable character of, iv 376.
Time, value of, i. 510.
— what necessary to be employed in preparing for the ministry, v. 99.
— manner of author's employing his, during a voyage, v. 417.
Time-serving in ministers implies want of wisdom, v. 211.
TIMOTHY chosen for Paul's companion, iii. 129.
TITUS destroys Jerusalem, iii. 199.
Tongue, thoughts on the government of, vi. 381.
— what meant by bridling, vi. 383.
TRAJAN orders Christians to be put to death, iii. 201.
— condemns Ignatius, iii. 201.
— translation of and remarks on Pliny's letter to, vi. 387.
Transfiguration, reflections on, iv. 219.
Trees, believers compared to, vi. 64.
Trials, the greatness of, to be estimated rather by the impression they make upon us, than by their outward appearance, i. 583.
— the necessity that our sharpest trials

should sometimes spring from our dearest comforts, i. 614.
Trials, reason why God inflicts so many on his people, iii. 184.
— considerations which should support us under, vi. 8.
— effects of, compared with those of the wind upon trees, vi. 64.
— new, needful to the end of life, vi. 223.
— should be felt, vi. 148.
— the sharpest often spring from our choicest comforts, vi. 488.
— the heaviest, rendered tolerable by Christ's assistance, vi. 351.
Trinity, thoughts on the doctrine of, vi. 436.
— doctrine of, necessary to salvation, i. 521.
— not a mere proposition, but a principle, i. 533.
— Scriptural arguments for, ii. 6. 11. 420.
— experience a proof of its truth, ii. 11.
— incomprehensible, iv. 307.
— unquestionably taught in Scripture, iv. 576.
TROPIC, ceremonies at crossing, v. 392.
Trouble, letter to a friend in, vi. 378.
Troubles necessary and useful, vi. 69.
— considerations calculated to compose us under, vi. 33.
True religion founded in knowledge of God, ii. 516.
Trust in God, letter on, i. 109.
Trumpet, the last, by what illustrated, iv. 477.
Truth, must be the object of faith, i. 521.
— doctrinal of no value, further than it tends to promote practical holiness, i. 620.
— of our religious principles, plainly discerned by their effects in prosperity, vi. 424.
Truths, some fundamental, iv. 302. 448.
— others secondary, iv. 302.
Tutor, character and qualifications of one for an academy of ministers, v. 66.
Types of Christ, twofold, personal and relative, ii. 332.
— concealed, while they shadowed forth Christ, iv. 9.
— of his crucifixion, what, iv. 224.

U. V.

Vail of temple rent, what it signifies, iv. 35.
Valley, an emblem of a low condition, iv. 25
Vengeance of God on ancient sinners, v. 154.
VENICE, marriage ceremony between the republic of, and the Adriatic sea, ii. 115.
— author's voyage to, and dream at, i. 22.
VIGIL'S LETTERS, i. 292.
VIRGIL'S Pollio, expresses sense of prophecies of Messiah, iv. 32.
—— reflections on, iv. 32.
—— quoted, iv. 152.
Virtue, Christian, the effect of a new nature, i. 572.
See Brutus.
Visiting, remarks on, vi. 166.
VITRINGA'S translation of a passage in Isaiah, iv. 93.
Unbelief, steals upon, under a semblance of humility, ii. 176.
— fatal effects of, to be commisserated, iv. 277.
— a cause of distress, vi. 468.
— removes the sense of Christ's presence, vi. 119.
Unbelievers, deplorable state of, iv. 102.
Unconverted, propriety of ministerial address to, i. 148.
Union with Christ, i. 292.
UNITAS FRATRUM. See Moravians.
Universal chorus, iv. 569.
Universal restitution, doctrine of, false and pernicious, iv. 481.
Vociferation, the effect of a bad habit, no mark of powerful preaching, vi. 463.
VOLATILIS, character of, i. 349.
VOLTAIRE, scoffs at idea of doing all to the glory of God, i. 431.
— the amanuensis of Satan, i. 454.
— had better been born an idiot or lunatic, i. 455. 472.
— a monster of profaneness, ii. 246.
Usefulness, prospect of, greater in the church than among Dissenters, v. 51.
Utopian dissenter, sentiments of, on church government, v. 71.
—— on methodists or itinerants, v. 74.
Uttermost, meaning of, vi. 147.

W.

Walking closely with God, directions for, i. 655.
Walking with God, not hindered by proper attention to worldly duties and calling, vi. 49.
Walking with Jesus illustrated, vi. 67.
War, cultivated as a science, iv. 423.
Warfare, Scripture sense of the word, iv. 19.
Watchfulness, necessity of, i. 495.
— productive of comfort, vi. 13.
Watts' Logic recommended, v. 93.

Watts and Witherspoon, recommended as models to writers in divinity, v. 96.
WHITFIELD, Mr. referred to, vi. 170.
— sermons, by Gurney, characterized, vi. 95.
Wife, letters to a, v. 303.
— directions to a minister for the choice of a, ii. 118.
— advice to a friend in choosing, vi. 122.
Will, the want of, a want of power, iv. 195.
WISDOM, the best, sermon on, v. 188.
Wisdom, means of attaining, i. 117.
— all the characteristics of, exemplified in the faithful minister, v. 196.
— man's, how renounced by St. Paul, iii. 243.
— of God, seen in cross, ii. 440.
— worldly, opposite to divine, ii. 383.
— heavenly, in what it consists, i. 635.
Wise and prudent, character of, in sight of the world, ii. 384.
WOLFE, general, death of, iv. 500. 560. vi. 155.
Woman that anointed Christ's feet, case of, iv. 25.
Women of Israel, how they celebrated good news, iv. 69.
WOOLNOTH, ST. MARY, author's first sermon at, v. 129.
—— token of respect to parishioners of, vi. 563.
WONDERFUL, a title of Christ, iv. 107.
Word of God, a history of the heart of man, the devices of Satan, the state of the world, and the methods of grace, ii. 100.
—— the well of salvation, ii. 190.
—— irresistible power of, iv. 27.
—— in what respects beauties of, compared to those of creation, iv. 539.
—— the believer's food, i. 399.
—— directs and animates to a growth in grace, i. 401.
—— compared to a mirror, i. 527.
Word in season, i. 371.
Word to professors in trade, i. 378.
World, God's principal end in preserving i. 467.
— votaries of, objects of compassion, and compared to lunatics, iv. 14.
— state of, at Messiah's advent, iv. 19.
— a wilderness in the awakened sinner's estimation, iv. 19.
— revolutions of, subserve God's will, iv. 22.
— deplorable state of, in consequence of the fall, iv. 76.
— a school to the disciples of Christ, iv. 179.
— insufficiency of the happiness of, iv. 350.
World, the invisible, full of great realities, iv. 117.
Worldly duties and calling, no proper hindrance to walking with God, vi. 49.
Worldly men, character of, i. 631.
—— blind to the consolations in Christ, ii. 182.
—— address to, iv. 166.
—— wretched state of, iv. 171.
— spirit should be feared, ii. 389.
Worship, spiritual, true nature of, iv. 575.

Y.

Year, reflections on entering upon a new, vi. 198.
Yoke of Christ, sermon on, ii. 480.
—— described, ii. 482.
—— blessedness of, ii. 487.
—— easy, from consideration of the reward, ii. 497.
—— seldom pleasant at the first, ii. 499.
—— not without trials, ii. 500.
Young converts, overdoings of, more acceptable to God, than their subsequent cold correctness, i. 115.
—— characteristics of, i. 393.—defects of, i. 394.—first bright moments of, how recovered, i. 397.
—— apt too much to neglect temporal businesses, ii. 511.
—— prone to neglect the affairs of common life, iii. 263.
—— discouragements of, iv. 157.
—— injudicious zeal of, iv. 509.
—— weakness of, not sufficiently attended to by human teachers, iv. 517.
—— comfortable perceptions of justification, usually weak, iv. 525.
—— often favoured with comfortable impressions, vi. 466.
YOUNG, Dr. author's interview with, v. 525.
Young lady, verses to a, on her birthday, vi. 433.
Young men, choice of those intended for ministry, v. 77.
Young minister, letter to, on preaching the Gospel with power, vi. 398.
Young people, compared to lambs, iv. 156.
Young person, letter to a, vi. 287.
Young persons, why so seldom serious, vi. 320.
— important directions to, vi. 291. 294. 298. 301. 303. 305. 332.
Young woman, letter to a, vi. 413.

Z.

Zeal, angry, unbecoming the Christian, iii. 68.
— distinction between true and false, iii. 236.
Zeal and love, characterize young converts, i. 393.
Zealous young men, suitable advice to, vi. 125.
ZECHARIAH, mission of, to the Jews, iv. 31.
— his vision of Joshua the high priest, iv. 535.
ZION, an emblem of the church of God, iv. 130.

INDEX

TO THE PRINCIPAL TEXTS ILLUSTRATED OR QUOTED

In the 1st, 2d, 3d, 5th, and 6th, volumes.

A SEPARATE INDEX IS PREFIXED TO THE FOURTH VOL.

The Letter S *annexed to any Passage, denotes that it is the Text of a Sermon*—L *the subject of a Letter, and* H *the motto to a Hymn.*

GENESIS.

iii. H. iii. 307
— 10 ii. 346
— 15 ii. 287
— 16 i. 307
iv. 3, 8. H. iii. 308
v. 24. H. iii. 309
vi. 5. ii. 270. vi. 504
viii. 9. iii. 586
— 22 iii. 493
ix. 13, 14 iii. 377
— 14 iii. 548
xii. 3 ii. 554
xiii. 10. H. iii. 311
xv. 16 v. 258
xvii. 4 ii. 554
xviii. v. 159
— 25 ii. 352. 365
— 32 v. 271
xxi. ii. 333
— 15. 19 ii. 574
— 19 iii. 630
xxii. 11 ii. 307
— 14. H. iii. 312
xxiv. vi. 268
xxv. 27 ii. 494
— 32 ii. 505
— 34. H. iii. 315
xxvii. 3 ii. 494
xxviii. 12. H. iii. 316
— 14 ii. 331
xxix. 2 ii. 492
xxxii. 10 ii. 316
— 27. H. iii. 318
— 28 v. 253
xxxiii. 5 ii. 317
xli. 47 v. 295

GENESIS.

xli. 55. H. iii. 319
xlv. 3, 4. H. iii. 320
xlix. 10 ii. 331
— 19 vi. 287

EXODUS.

iv. 11, 12 ii. 59
ix. 23 iii. 478
x. 9 iii. 475
xii. 13 iii. 452, 475
— 46 ii. 335
xvi. 21 iii. 478, 612
— 22 iii. 562
xv. 9 ii. 476
— 9, 10 v. 294
— 23—35. H. iii. 322
— 25 vi. 214
— 26. H. iii. 323
xvi. 20. H. iii. 324
— 18. H. iii. 323
xvii. 9 iii. 531
— 11 iii. 525
— 15. H. iii. 325
xviii. 21 v. 158
xix. 16. 19 v. 256
xx. 7. S. ii. 516. vi. 556
xxviii. 33 iii. 643
xxxii. 4. 31. H. iii. 326
xxxiii. 20 v. 242
xxxiv. 24 v. 278

LEVITICUS.

viii. 7. 9. H. iii. 327

LEVITICUS.

xii. 6 iii. 458
xiv. 51—53 iii. 453
xvi. 21 iii. 453
xix. 14 v. 21

NUMBERS.

vi. 23—27 v. 12
x. 35, 36. v. 12
xvi. 46 iii. 529
xx. 11 iii. 563. 478
xxi. 9. iii. 374
xxiii. 10. H. iii. 329. v. 206
vi. 317
— 19 v. 252

DEUTERONOMY.

vi. 20—23. H. iii. 488
viii. 2 i. 5
— 2—16 ii. 580
xiii. 1—3 iii. 46
xxvi. 12—15 v. 12
xxviii 47, 48 v. 266
xxix. 18—19 vi. 556
— 29 ii. 518
— 23 v 276
xxxii. 9, 10. H. iii. 665
— 9—12 vi. 145
— 15 ii. 249. v. 226
xxxiii. 25 ii. 496. v. 299
vi. 215. 219
— 26—29. H. iii. 664
— 27 ii. 478

JOSHUA.

i. 9—12 ii. 556
vi. 20 iii. 481. 612
vii. 10, 11 iii. 600
ix. ii. 348
x. 6. H. iii. 330
xxiii. 13 ii. 389
xxiv. 15 v. 213

JUDGES.

v. 11 iii. 663
— 31 v. 238
vi. 24. H. iii. 331
— 37—40. H. iii. 332
vii. 2 iii. 640
— 20 iii. 326
— 22 iii. 612
xiii. 23 ii. 381. iii. 603
vi. 141
xiv. 8. H. iii. 333

1 SAMUEL.

i. 18. H. iii. 334
ii. 8 ii. 578
iii. 9 vi. 306
iv. 5. 11 v. 265
iv. 13 vi. 283
v. 4, 5. H. iii. 335
vi. 12. H. iii. 336
vii. 12 iii. 505
xiv. 6 v. 255
xvi. 7. ii. 269. 403. iii. 105
xvii. 37 ii. 496
— 38—40. H. iii. 337
— 49 iii. 612
xxii. 2 ii. 448
xxiii. 27 iii. 313
xxv. 10 ii. 448
xxvii. 1. ii. 572

2 SAMUEL.

vii. 3 i. 297
xi. 27. H. ii. 564. iii. 339
xii. 1—6 ii. 353
— 8 vi. 174
— 13 ii. 564
xiv. ii. 242
xvi. 17. H. iii. 340
xxiii. 5 ii. 564
xxiv. 16 iii. 529

1 KINGS.

i. 14 i. 273
iii. 5. H. iii. 341. 343
x. 1—9. H. iii. 344
xvii 6. H. iii. 346
— 14 iii. 630
— 16. H. iii. 347
xviii. H. iii. 476
— 21 ii. 591
xix 10 ii. 570
xx. 40 v. 210

2 KINGS.

ii. 11—14 iii. 482
— 19—22. H. iii. 348
iv. 31. H. iii. 475
v. 14. H. iii. 350
vi 17 ii. 574
— 5, 6. H. iii. 351
— 16. H. iii. 352
x. 16 iii. 642
xix. 28. v. 268

1 CHRONICLES.

iv. 9, 10. H. iii. 485
xii. 32 iii. 531
xvii. 14 ii. 331
— 16, 17. H. iii. 353
xxviii. 9. H. iii. 483
xxix. 14 iii. 639

2 CHRONICLES.

vi. 7, 8 i. 433
xxxii. v. 513
xxxiii. 12, 13. iii. 581
xxxiv. 27 v. 163
xxxvi. 16 v. 278

NEHEMIAH.

vi. 3 v. 210
viii. 10. H. iii. 354

JOB.

iii. 17 iii. 541. v. 301
v. 23 i. 306
vii. 20 ii. 542
ix. 4 ii. 425
xiii. 26. ii. 453. 572
xiv. 4 i. 541
xvi. 14 ii. 572
xxiii. 12 ii. 506
— 13 v. 252
xxix. 2. H. ii. 567. iii. 355
xxxiii. 10 ii. 572

JOB.

xxxiii. 24 ii. 568
xxxvi. 22 vi. 209
xxxviii. 7. iii. 546
— 11 ii. 571
xl. 9. ii. 425
xli. 27 iii. 338

PSALMS.

i. 2 i. 310
— 2, 3 ii. 326
ii. 9 ii. 427
— 11 v. 232. 279
— 12 v. 272
iv. 6 ii. 471
— 6 ii. 505
vi. H. iii. 357
— 6 ii. 571
vii. 12 ii. 480
viii. 4. L. i. 332. 339. 224
ix. 1 ii. 591
— 6 v. 264
— 10 ii. 517
xiv. 1 v. 285
xxi. 4 ii. 569
xvii. 4 ii. 582
— 15 ii. 476
xix. 7 i. 310
— 11 ii. 497
xxiii. 1 i. 456. ii. 11. iii. 560
— 4 iii. 310
xxv. 9 iii. 327
— 14 ii. 383
xxvii. 1, 2. iii. 310
xxix. 10, 11 vi. 218
xxx. 6 ii. 456
— 6, 7 ii. 593
xxxi. 5 ii. 581
xxxii. 3—5 ii. 49
xxxiii. 5 i. 209
— 16, 17 v. 160
xxxiv. 5 v. 199
— 8 vi. 151
— 15 v. 576
xxxvi. 7, 8. v. 572
xxxviii. 2 ii. 572
xxxix. 4 vi. 330
xl. 2 ii. 568
— 5 v. 592
— 17 iii. 590
xli. 2 i. 280. 658. ii. 566
xlii. 2 ii. 564
— 9 ii. 50
xliv. 3 v. 236
— 6 ii. 579
xlvi. 1 v. 267
— 4 iii. 373

PSALMS.

l. 4 v. 235
— 16 ii. 802. ii. 571
— 21 ii. 524. v. 164
— 22 ii. 480
li. 15. S. ii. 363. 563
lv. 6 ii. 475
— 14 ii. 569
— 22 ii. 576. iii. 628
lviii. 11 v. 145
lxiii. 3 ii. 497. 566
lxvi. 16 ii. 569
lxviii. 18 ii. 27. ii. 506
lxix. 15 iii. 590
lxxi 2. ii. 571. iii. 616
lxxii. 8 ii. 291
— 13, 14 ii. 370
lxxiii. 24 v. 136. 245
— 25 v. 231. vi. 128
— 25. H. iii. 358
lxxiv. 1 ii. 572
lxxviii. 20 ii. 576
— 34 v. 278
lxxxi. 10 iii. 341
lxxxiv. 10 v. 177
— 11 ii. 536. vi. 353
lxxxv. 8 ii. 575. iii. 661
— 10 ii. 285
lxxxvi. 3 iii. 372
lxxxviii. 8 v. 242
lxxxix. 15—18 ii. 175
— 19 ii. 426
xc. 1 v. 267
xci. i. 387. iii. 359
— 13 ii. 496
— 14, 15 vi. 212
xciv. 19 ii. 568
xcvii. 1 v. 141. 301
xcix. 1 v. 245. 567. vi. 218
c. 3 iii. 481.
cii. 25—27 ii. 420
ciii. 1—5 vi. 193
civ. i. 288
— 14 v. 191
— 20 iii. 604
cvi. 4, 5 ii. 508
— 4, 5. H. iii. 662
cvii. iii. 310
— 24 ii. 456
cx. 1. ii. 341
— 3. i. 563. ii. 363
cix. 17, 18 ii. 522
cxi. 10 ii. 325, 383. iii. 244
cxv. 1 ii. 410. 579. iii. 658
— 2 iii. 606
cxvi. 12, 13. H. iii. 362
— 14, 16 ii. 58[1]
cxviii. 13 ii. 56[6]
— 15, 16 ii. 57[6]

PSALMS.

cxviii. 22. iii. 592
cxix. 6 ii. 591
— 9 i. 656
— 18 ii. 318. 368
— 71 iii. 588
— 72. 97. 103 ii. 506
— 94 iii. 605
— 103 iii. 617
— 158. L. i. 371
cxx. 5—7. H. iii. 363
cxxii. 1. v. 242
cxxiv. 3 ii. 566
cxxvi. 1, 2 i. 472
— 1 v. 269
— 5 v. 235
cxxvii. 1 iii. 426
cxxx. 3, 4 v. 259
— 4 ii. 491. vi. 567, 559
— 6 iii. 579
cxxxi. 2 iii. 637
cxxxii. 4 iii. 372
cxxxv. 4 v. 277
cxxxvii. 3—5 ii. 569
cxxxviii. 3 ii. 316
cxlii. 3 ii. 191. 567
— 7 iii. 606

PROVERBS.

ii. 1—5 ii. 325
iii. 17 iii. 572. 622
iv. 18 ii. 369
vi. 10 iii. 649
viii. 22—31. H. iii. 364
— 23 ii. 426
— 34, 35. H. iii. 486
x. 9 ii. 489
— 4. 22 ii. 598
xi. 4 ii. 385
— 30. S. v. 191
xiii. 4 ii. 592
— 15 ii. 450
xiv. 34 v. 141
xvi. 32 i. 422
xviii 10 v. 301
— 24. H. iii 365
xix. 17 i. 111
xx. 4 iii. 649
xxi. 30. v. 141
xxii. 16 iii. 649
xxiii. 26 ii. 591
xxiv. 30 iii. 649
xxvii. 1 ii. 513
— 7 ii. 519
— 8 i. 194
xxix. 1 ii. 491

ECCLESIASTES.

i. 2. H. iii. 667

ECCLESIASTES.

ix. 11. v. 160
xi. 1 ii. 173
xii. 1 vi. 335

SONG OF SOLOMON.

i. 3 iii. 617
— H. iii. 370
ii. 3, 4 ii. 568
v. 8 iii. 585
v. 16. i. 444

ISAIAH.

i. 2 iii. 281. v. 531
— 9 v. 160
— 11—15 v. 25
— 15 v. 264
— 18 ii. 573
iii. 9 vi. 558
— 10 v. 162, v. 299
— 10, 11 v. 258
— 12 ii. 134
iv. 5, 6. iii. 373
v. 4 v. 144. 261. 280
— 20 v. 146
— 22 vi. 555
vi. v. 257
— 9, 10 iii. 192
vii. 2 v. 267. 300
viii. 12—14 vi. 218
— 13, 14 v. 163, v. 268
— 20 ii. 398
ix. 3. v. 213
— 6 ii. 340, 420. v. 245
x. 3 iii. 465
— 15 v. 269
xi. 6 iii. 560
xii. H. iii. 371
— 1 ii. 578
— 1, 2 ii. 472
— 3 iii. 663
xiv. 5. 17 i. 516
xxii. 12 i. 508
— 12—14 ii. 134
— 12, 13 v. 262
— 13 vi. 558
xxiii. 9 ii. 407
xxv. 2 v. 231
xxv. 2 vi. 110
xxvi. 1 iii. 372
— 9. 11 v. 254
— 11 v. 157. 292
— 19 v. 236
— 20 iii. 535
xxvii. 3 vi. 49
— 11 i. 540
xxviii. 22 vi. 582

ISAIAH.

xxviii. 24, 29 v. 191
— 17 ii. 558
xxix. 8 iii. 565
xxx. 10 v. 288
— 20 ii. 507
xxxi. 5 iii. 385
xxxii. 2. H. iii. 371. iii. 562
xxxiii. 1 v. 292
— 16 iii. 630
— 20, 21. H. iii. 372
xxxv. L. vi. 187
— 1 iii. 552
— 7 iii. 617
— 8. ii. 412. v. 198. vi. 209
xxxvii. v. 159
— 21. 36 v. 220
— 29 ii. 293
xxxviii. 15 ii. 579
xl. 7 iii. 499
— 9—17 i. 458
— 15 v. 212
— 29 ii. 457. iii. 656
— 29—31 ii. 381
— 31 ii. 430. vi. 551
xli. 10 vi. 215
xlii. 1—6 ii. 426
xliii. 2. ii. 223. 431. vi. 215
— 22 i. 557
— 25 ii. 429
xliv. 3 ii. 381
— 4 iii. 322
— 20 ii. 581
xlv. 24 vi. 206
— 22 i. 530. ii. 420. 429 vi. 506
— 22. H. iii. 374
xlvi. 12, 13 ii. 573
xlvii. 4 ii. 11
xlviii. 8 iii. 625
xlix. 5 ii. 363
— 8, 9 ii. 426
— 24 ii. 599
l. 4 v. 177
— 10 ii. 204
li. 20 ii. 483
— 7 v. 212
— 12, 13 vi. 218
— 19 ii. 456
lii. 3 ii. 285
liv. 2. iii. 509
— 8 ii. 11
— 5—11. H. iii. 376
— 5 ii. 420. vi. 336
lv. 1 ii. 429
— 2 ii. 471
— 6 v. 237
— 7 ii. 573
— 7—9 ii. 403
— 8, 9 ii. 396

ISAIAH.

lv. 10 ii. 364
— 10, 11 ii. 54
lvii. 15. H. iii. 378. vi. 170. 499
— 18 i. 360
— 21 ii. 489
— 20, 21 iii. 571
lviii. 1 ii. 519
— 5 ii. 249
lix. 5. iii. 349
— 19 ii. 571. 348
lx. 15—20. H. iii. 379
— 20 ii. 447. v. 243
lxi. 3 iii. 562
— 10 vi. 8
lxii. 5 vi. 188
lxiii. 9 vi. 213
lxv. 1 i. 528. ii. 528
lxvi. 3, 4 v. 25

JEREMIAH.

i. 19 iii. 602
ii. 11 vi. 316
— 19 ii. 564
iii. 14. 22 ii. 573
— 19. H. iii. 492
v. 9 v. 139. 264
— 29. S. v. 137
vii. 4 ii. 205. v. 265
— 8—14. 22. 23. v. 25
viii. 20 v. 189
ix. 9 v. 139
— 23, 24 i. 425. ii. 409 vi. 209
xii. 5 vi. 148
xiii. 17 ii. 479
— 23 ii. 479
xvii. 9, 10, S. ii. 259
— 5—8. H. iii. 380
— 9 vi. 504
xviii. 6 ii. 364
— 7, 8 v. 252 297
xxiii. iii. 236
— 5—6 ii. 341
— 6 ii. 420
— H. iii. 381
— 10 ii. 523. v. 288
xxxi. 3 iii. 632
— 18—20. H. iii. 381
xlii ii. 323
l. 5. H. iii. 487

LAMENTATIONS.

i. 16 ii. 566
iii. 9. 44 ii. 572
— 19 vi. 558
— 24. H. iii. 382

LAMENTATIONS.

iii. 37 v. 255
— 57 ii. 568
v. 16 ii. 570
— 16, 17 ii. 526

EZEKIEL.

ix. 4 iii. 533. v. 269 vi. 280
— 4—6 v. 276
xiv. 3, 4 i. 298
xvi. i. 293
— 6—8 ii. 528
— 63. H. iii. 383
— 63 i. 183. 186
— 63 i. 417
— 63 i. 587
xviii. 4 ii. 273. 544
— 30 vi. 559
xx. 14 vi. 557
— 43 i. 372
— xxiv. 16 v. 134. 218
xxvii. 26 v. 299
xxxiii. 7—9 ii. 260
— 10, 11 ii. 247
— 11 iii. 575
— 14, 15 v. 252
xxxiv. 16 ii. 430
xxxvi. 25—28. H. iii. 384
— 37 v. 220
— 27 vi. 506
xxxvii. i. 152. iii. 477
xliv. 15 ii. 324
xlviii 35. H. iii. 385

DANIEL.

iii. 6 ii. 496
— H. iii. 386
— 27 iii. 563
iv. 35 ii. 427. v. 141. 244
v. 5 ii. 283
— 5, 6. H. iii. 387
— 18, 19 vi. 588
vi. 22 ii. 496
— 23 iii. 564
ix. 24 ii. 440
x. 13 i. 386
xii. 2 v. 236
— 3 v. 224

HOSEA.

iv. 7 v. 264
vi. 1 ii. 577
— 3 vi. 322. 471
xi. 8, 9. S. v. 275

HOSEA.

xiv. 7 iii. 501
— 8 iii. 336

AMOS.

iii. 3 ii. 549
iv. 7 iii. 56
— 12 ii. 540
vi. 3—6 ii. 134
vii. 10 vi. 397

JONAH.

i. 17 iii. 313
iii. 9. S. v. 160. 249
iv. 7. H. iii. 388

MICAH.

v. 2—5 ii. 546
— 4 iii. 561
vi. 6, 7, 8. S. ii. 540
vi. 6 ii. 345
vii. 8 iii. 603

HABBAKUK.

ii. 15 vi. 555
iii. 17, 18 i. 274. iii. 622
— 17, 18. H. iii. 664. v. 626
— 18 vi. 32

HAGGAI.

i. 6—9 vi. 544

ZECHARIAH.

ii. 10. H. iii. 389
iii. 1 ii. 568
— 1—5 vi. 20
— 1—5. H. iii. 390
— 2 ii. 458
— 9. H. iii. 391
v. 3 vi. 556
vi. 13 ii. 426
xi. 17 iii. 516. 246
xiii. 1. H. iii. 392
— 7 vi. 214

MALACHI.

i. 11 v. 268
iii. 6 ii. 422. 582
— 16—18. H. iii. 393

MALACHI.

iv. 1 ii. 425

MATTHEW.

i. 21 iii. 32
— 23 ii. 420
ii. 6 ii. 421
iii. 12 ii. 525. iii. 239. 270. vi. 560
— 17 ii. 547. iii. 24. 391. vi. 226
iv. 7. ii. 119
— 1. 10 iii. 21
— 11 iii. 21
v. 3—9 i. 358. 360
— 4 v. 243
— 11. ii. 509
— 13, 14 v. 160
— 16 i. 628. vi. 551
— 33 ii. 520
— 34—36 ii. 523
— 37 ii. 461
— 45 v. 191
vi. 13. L. i. 488
— 16 iii. 105
— 26 iii. 611
— 26—28 iii. 547
— 26—34 i. 112
— 34 iii. 621
vii. 3—5 iii. 262
— 7 v. 272
— 7 vi. 550
— 7, 8 i. 531
— 8. H. iii. 394
— 7, 8 ii. 381
— 12 v. 217
— 13 iii. 119. vi. 577
— 13, 14 iii. 208
— 16 ii. 559
— 24 iii. 31. 555
— viii. 2 ii. 460
— 2, 3. H. iii. 396
— 3 iii. 21
— 8 ii. 460
— 12 iii. 28
— 17 ii. 282
— 25 ii. 588
ix. 2, 3 iii. 20
— 9 ii. 461
— 12. H. iii. 397
— 30 iii. 21
x. 22 ii. 501. 537
— 30 v. 300
— 32 v. 240
— 34—36 iii. 136
— 36 ii. 483
— 40 ii. 367
— 48 ii. 461
xi. 5 v. 198
— 22 vi. 552

MATTHEW.

xi. 25. S. i. 532. 552. 556. ii. 359. 382. 392
— 26. S. ii. 404
— 27. S. i. 533 ii. 414. 426. 437. iii. 276. v. 245
— 27, 28 iii. 24
— 28 S. ii. 448. 458. 469. iii. 585
— 29. S. ii. 480
— 30. S. ii. 491. iii. 662
xii. 3 ii. 12
— 13 vi. 559
— 18—21 ii. 426
— 24 iii. 48
— 31 ii. 573
— 33—35 vi. 206
— 34 ii. 567
— 41 v. 252
— 43—45. H. iii. 398
xiii. iii. 269
— 2. 48 iii. 187
— 3. H. iii. 399
— 10, 11 iii. 16
— 10—17 i. 556
— 22 ii. 389
— 31, 32 ii. 369
— 37—42. H. iii. 400
— 43 ii. 515. v. 235
— 46 ii. 471
— 52 v. 183
xiv. 25 iii. 21
— 28—31 H. iii. 401
— 30 ii. 588
— 31 ii. 586
xv. 14 iii. 45
— 5 iii. 11
— 22—28. H. iii. 402
— 27 ii. 461
— 28 i. 297
— 31 iii. 45
xvi. 3 iii. 105
— 16, 17 iii. 19
— 17 i. 533. ii. 378. 392
— 16 vi. 428
— 18 iii. 31. 276
— 20 iii. 16
— 21 iii. 22
xvii. 4 iii. 597. v. 241
— 20 ii. 586
xviii. 3, 4 iii. 637
— 7 ii. 525
— 20 ii. 462 v. 177
— 22 ii. 545
— 24 ii. 548
xix. 16 iii. 27
— 20 ii. 455
xx. 22 ii. 314
— 28 iii. 22. vi. 417
xxii. 5 ii. 536

MATTHEW.

xxii. 11 iii. 32
— 16 . iii. 39
— 23 iii. 38
— 39 i. 544
— 42. H. iii. 403
xxiii. 4 ii. 485. iii. 240
— 21, 22 ii. 523
— 27 iii. 41
— 29, 30 iii. 36
xxiv. 6 v. 162
xxv. 1. H. iii. 404
— 31 v. 229
— 34 ii. 405. 528 iii. 32. v. 240. 301
— 34—41 vi. 110
— 37 vi. 172
— 37— 44 i. 127
— 40 vi. 456. 511
— 41 ii. 434. iii. 297 v. 237
xxvi. 24 ii. 581
— 33. H. iii. 645
— 75. H. iii. 405
xxvii. 6 vi. 523
— 39 iii. 30
— 42 ii. 441
xxviii. 18 ii. 427
— 18 ii. 287. 351. v. 245. 267
— 19 iii. 40
— 20 ii. 54. iii. 25

MARK.

i. 16 iii. 56
— 16—19 iii. 60
— 27 ii. 458
ii. 5 ii. 461
— 9 iii. 61
— 10 ii. 421
— 14 iii. 60
iii. 6 iii. 39
— 21 iii. 249. vi. 494
iv. 24 ii. 558
— 26—29 iii. 501. vi. 221
— 27 ii. 500
— 28. L. i. 171. 178. 184
— 39 ii. 421. iii. 21
v. 18, 19. H. iii. 407
— 24 iii. 323
— 26 i. 174
— 39—42 H. iii. 408
vii. 6 v. 163
— 13 iii. 37
— 34 iii. 21
viii. 14. H. iii. 410
— 38 v. 240
ix. 10 iii. 17
— 24 iii. 323
— 41 ii. 494

MARK.

ix. 43 iii. 239
xx. 20 ii. 403
— 47, 48 H. iii. 411
xi. 12 iii. 21
— 17. H. iii. 412
— 20. H iii. 413
xii. 13 iii. 49
— 37 ii. 400
xiii. 20. 22 i. 556
— 35 v. 268
xiv. 29 i. 181
— 33 vi. 213
— 71 iii. 65
xv. 31 vi. 494
xvi. 15 i. 303
— 16 i. 521. 568. ii. 477. 532 iii. 231. vi. 578

LUKE.

i. 28 vi. 550
— 52, 53 iii. 55
ii. 16 iii. 164
— 25 iii. 14
— 29 iii. 488
— 52 iii. 21
iv. 16—20 ii. 372
— 18 ii. 518
— 34 iii. 21
— 36 ii. 421
v. 4. H. iii. 473
— 5 ii. 450
— 10 iii. 56
vi. 26 v. 184
— 39 i. 543
vii. 16 iii. 45
— 30 vi. 567
— 32 vi. 160
— 33 iii. 597
— 34 iii. 47
— 35 v. 261
— 37 iii. 27
— 38 ii. 461
— 47 i. 126. iii. 62. 651
— 47. H. iii. 414
viii. 3 i. 263
— 18 ii. 558
— 46 iii. 617
ix. 23—61 ii. 461
— 29 iii. 105
— 35 ii. 373
— 54 ii. 3. iii. 68
— 6 ii. 363
— 16 vi. 569
— 17 iii. 21
— 32 vi. 160
— 20 v. 245
— 21 v. 362
x. 33---35. H. iii. 415

LUKE.

x. 38---42. H. iii. 416
— 42 vi. 327
xi. 13 i. 61
— 21 v. 194
— 21, 22. H. iii. 417
xii. 4 v. 300
— 15 vi. 480
— 16—21. H. iii. 419
— 20 ii. 311
— 47 ii. 352
— 32 iii. 649. v. 240
— 35 v. 185
— 43 v. 172
— 48 ii. 563
— 50 iii. 520
xiii. 3. 5 vi. 556
--- 4, 5 v. 255
--- 6. 9. H. iii. 420
--- 24 iii. 650
--- 23, 24 ii. 379
--- 24. 27 i. 151
--- 25---30 vi. 560
--- 27 ii. 532
--- 28 ii. 525
xiv. 12---14 i. 112
--- 18 ii. 353
--- 22 iii. 571
xv. 11 iii. 27
--- 11---24. H. iii. 421
--- 10 ii. 538
xvi. 8 ii. 383
--- 15 i. 574
--- 19---25. H. iii. 422
--- 22 i. 387
xviii. 1---7. H. iii. 423
--- 9--- 14 iii. 26. 37
--- 11 i. 173
--- 12, 13 i. 358
--- 18 iii. 26
--- 25 iii. 55
xix. 42 v. 189
--- 2. iii. 55
--- 5 iii. 59
--- 1---6. H. iii. 424
--- 8 iii. 650
--- 27 v. 237
--- 41 iii. 22
--- 42 ii. 581
xxi. 34 i. 508. vi. 476
--- 34---36 vi. 284
xxii. 30 v. 238
--- 31 ii. 534. 582
--- 32 ii. 582
--- 31, 32. H. iii. 426
--- 44 iii. 21
--- 61, 62. ii. 577
xxiii. 34. H. iii. 22, 297, 247
--- 35 iii. 24
--- 39---43 iii. 28

LUKE.

xxiii. 43. iii. 62, 580
— 39, 43. H. iii. 428.
xxiv. 16 ii. 575
— 25—27 iii. 22
— 32 ii. 463. v. 178
— 45 ii. 335, 595

JOHN.

i. 1 ii. 419
— 13 i. 575
— 14 ii. 281, v. 199
— 16 ii. 445
— 18 ii. 373
— 29 ii. 275
— 29, 45 ii. 333
— 40 iii. 56
— 44, 45 iii. 56
— 50 i. 359
ii. 17 iii. 237
— 12 iii. 284
— 22 iii. 17
iii. 2 v. 275
— 3 i. 537. vi. 505, 578
— 6 vi. 206
— 8 vi. 505
— 9 ii. 375
— 14, 15 i. 557. vi. 245
— 14—18 iii. 22
— 15 iii. 392
— 16 ii. 273, 285
— 18, 36 vi. 206
— 27 i. 162, ii. 4
— 35 ii. 426, vi. 218
iv. 3 iii. 283
— 6 ii. 450
— 6, 7 iii. 21
— 24 ii. 501
— 28. H. iii. 429
— 29 ii. 470, v. 183
— 29, 42 iii. 60
— 53 ii. 462, iii. 21, 61
v. 2—4. H. 430
— 5 vi. 89
— 6 ii. 463
— 14 vi. 444
— 18 ii. 371. iii. 21
— 19. S. ii. 583
— 21 i. 172
— 22 ii. 434
— 23 ii. 424
— 24 iii. 231
— 25 v. 235
— 35 v. 188
— 39. S. ii. 321, 339. iii. 296
—40 i. 564. ii. 460
v. 44 v. 239
vi. 16—21. H. iii. 432
— 27 i. 151

JOHN.

vi. 29 iii. 646
— 30 ii. 459
— 35 i. 539. ii. 457
— 37 ii. 287, 350, 458. iii. 24. v. 164, 271. vi. 147, 176, 561
— 40 i. 539, 557
— 44 i. 564
— 44, 45 i. 581
— 44—46 i. 151
— 44—63 i. 172
— 47 vi. 550
— 53 ii. 424
— 54—57 iii. 31
— 66 ii. 373, 464
— 66, 67 iii. 54
— 67—69. H. iii. 434
— 68 ii. 373. iii. 32
vii. i. 292
— 5 iii. 250
—16 iii. 19
— 16, 17 i. 531
— 17 i. 61. vi. 428
— 39 ii. 466
— 40, 48 iii. 116
— 42, 52 iii. 46
— 45 iii. 47
— 48, 49 ii. 400
— 49 iii. 44
— 50 iii. 59
viii. 12 ii. 424
— 24 vi. 206
— 26 iii. 19
— 38 iii. 20
— 46 iii. 21
ix. 7—38 iii. 61
— 16 iii. 46
— 22 iii. 48
— 25 i. 254
— 34 iii. 44
x. 9 iii. 31
— 10 ii. 284
— 11 v. 233
— 14 iii. 32
— 15, 16 ii. 428
— 17 iii. 22
— 26 i. 556
— 27, 28 ii. 424
— 28 iii. 25
— 28, 29 ii. 596
xi. 25 ii. 424, 457, H. iii. 435
— 25, 24 iii. 21
— 26 v. 228
— 35, 38 iii. 21
— 43 ii. 421. vi. 505
— 48 iii. 44
— 48 iii. 116
xi. 11—16. H. iii. 436

JOHN.

xii. 5, 6 iii. 66
— 19 iii. 116
— 31 iii. 391
— 32 iii. 22, 557
— 32, 33 iii. 24
— 35 i. 151
— 41 ii. 420, 427
— 42 iii. 48
xiii. 5 iii. 244
— 7 ii. 579, iii. 587
— 25 iii. 596
xiv. 1 ii. 424
— 2 ii. 286, 330
— 2, 3 ii. 465
— 3, 13, 14 iii. 25
— 6 iii. 276
— 9 i. 172. ii. 419. iii. 20
— 15—24 i. 263
— 16 ii. 466
— 19 vi. 405
— 21 ii. 488
— 22 v. 177, 241
— 22, 23 ii. 591
— 26 iii. 292
— 30 iii. 21
xv. 1 vi. 206
— 4, 5 iii. 32
— 5 i. 116. L. i. 469 ii. 434, 580
— 18—21 iii. 250
xvi. 2 i. 542, iii. 271
— 7 ii. 444, 446
— 7, 13, 14 iii. 25
— 7, 13 iii. 292
— 8—11 i. 172
— 12, 25 iii. 17
— 14 i. 286
— 30, 32 ii. 465
xvii. i. 556
— 3 ii. 351, 374, 320, 276
— 4 iii. 21
— 6 ii. 428
— 21 i. 294, 538
— 24 iii. 32. v. 230, vi. 500
xviii. 10 i. 176
— 11 ii. 486
xix. 36 ii. 335, 459
— 39 iii. 59
xx. 25 iii. 72
— 28 ii. 378, 424, 575, iii. 21, 597
— 29 i. 359
xxi. 2 iii. 56
— 4 iii. 187
— 15 ii. 66
— 16 H. iii. 437
— 17 ii. 577

ACTS.

i. 15 iii. 53
ii. iii. 482
— 2, 3 iii. 79
— 23 i. 570. ii. 443
iii. iii. 81
— 12—16 ii. 421
— 19, 31 i. 151
— 26 ii. 600
iv. 12 vi. 578
— 16, 17 iii. 82
— 28 i. 570
— 32 iii. 252
v. iii. 253
— 4 ii. 524
— 13 v. 210
— 17 iii. 237
— 24 iii. 84
— 29 iii. 85
— 31 ii. 274. vi. 561
— 41 ii. 494. v. 212
vi. iii. 86, 253
— 4 v. 209
— 52 vi. 52
vii. iii. 88
— 54—60. H. iii. 439
— 54—60 v. 206
viii. 9, 22 iii. 275
ix. iii. 94
— 1 v. 172
— 5 vi. 558
— 6. H. iii. 440. v. 192
— 16 iii. 650
— 27 iii. 38, 96
— 31 iii. 98
— 32 iii. 100
x. iii. 101
— 34 iii. 105. vi. 241
— 38 v. 131
xi. iii. 107
— 23 i. 331
— 26. L. i. 496. S. ii. 290
xii. iii. 109
— 5—8. H. iii. 441
— 5, 12 v. 220
— 5—13 v. 269
— 23 ii. 428
xiii. iii. 113
— 11 iii. 83
— 26 vi. 567
— 39 i. 568. v. 253. vi. 206
— 41 iii. 297
xiv. iii. 117
— 15 i. 151

ACTS.

xiv. 22 ii. 500. iii. 119, 610. vi. 215
xv. iii. 253
— 1 iii. 285
— 9 ii. 586. iii. 296. vi. 550
xvi. iii. 129
— 14 i. 537
— 24, 25 ii. 236
— 28 vi. 483
— 29—31. H. iii. 442
— 30 ii. 543
— 31 ii. 599. iii. 580
xvii. 3 iii. 135
— 18 iii. 249
— 26 vi. 549
— 30 i. 151
— 31 ii. 434. iii. 296. v. 203
xviii. iii. 142
— 10 ii. 433
xix. iii. 148
— 2—5 iii. 40
— 10 iii. 130
— 13—16. H. iii. 443
— 19 ii. 386
— 37 iii. 156
xx. iii. 157
— 18—35 v. 171
— 20 iii. 143. v. 210
— 24 ii. 598. iii. 631. 211
— 26, 27. H. iii. 491
— 26 vi. 579
— 28 ii. 481. v. 203
— 32 vi. 562
xxi. iii. 163, 166
— 20 iii. 237
— 20, 21 ii. 63
xxii. iii. 170
— 8 iii. 95
— 20 iii. 218
— 22 vi. 496
xxiii. iii. 171
— 8 iii. 38
xxiv. iii. 174
— 16 iii. 175
xxv. iii. 177
xxvi. 3 vi. 565
— 9 ii. 302. v. 172
— 18 i. 537. v. 203
— 24 vi. 494
— 25 iii. 180
xxvii. iii. 102
— H. iii. 444

ACTS.

xxvii. 24 ii. 434
— 42 iii. 8
xxviii. 20 vi. 496
— 25 ii. 420

ROMANS.

i. 4 ii. 427
— 8 v. 265
— 16 ii. 570. v. 261
— 20 iii. 548
— 21 ii. 345
— 21—32 iii. 7
— 21—23 iii. 281
ii. 4 vi. 554
— 16 v. 180
— 21 ii. 571
iii. 7 iii. 287
— 8 iii. 288
— 12—20 ii. 270
— 9—21 i. 541
— 13, 14 ii. 522
— 19 ii. 273, 525. vi. 788
— 20—28 ii. 554
— 22 ii. 429
— 26 ii. 442, 595
— 28 ii. 550
— 31 iii. 635
iv. 2 ii. 408
— 3—5 ii. 554
— 5 i. 568, v. 200
— 16 ii. 412
v. 1 i. 538
— 1, 2 i. 559
— 6 ii. 284
— 8 vi. 226
— 10 ii. 313. iii. 611. vi. 141
— 20 iii. 604
— 21 iii. 657
vi. 1 ii. 581. iii. 265. 288
— 14 v. 258
— 22 iii. 231. v. 176
vii. 9 ii. 454, 444. vi. 560
— 12 vi. 504
— 14 ii. 518
— 18 ii. 206
— 18—24 iii. 292
— 19 H. iii. 446
— 19. L. i. 409
— 24 ii. 474
— 25 ii. 171

ROMANS.

viii. 1 v. 253, 270. vi. 206
— 3—59 iii. 658
— 3 ii. 273, 546
— 4 ii. 314, v. 201
— 6 vi. 560
— 7 i. 541. ii. 413. v. 236. vi. 504
— 9 ii. 299, 599. vi. 579
— 14, 17 iii. 529
— 15, 16 ii. 296
— 19, 26, 27 iii. 293
— 18 vi. 215
— 19—21. L. i. 302
— 28 ii. 431
— 28—30 i. 556
— 31 ii. 313
— 32 ii. 287. iii. 611
— 34 i. 179. ii. 594. iii. 545, 626. vi. 5, 245
— 31—37 i. 484
— 32. S. ii. 305
— 33, 34 vi. 233
— 36 iii. 309
— 37 iii. 610. vi. 581
— 38 ii. 501
— 38, 39 ii. 597
ix. 3 iii. 227. vi. 502
— 5 ii. 423
— 13—24 i. 556
— 16 ii. 530. iii. 287
— 19 iii. 287
— 20 iii. 5
— 15—21 i. 563
x. 1 vi. 561
— 2 iii. 237
— 3 ii. 350
— 4 ii. 457
— 6—8 ii. 574
— 9 i. 359
— 13, 14 vi. 241
— 17 vi. 580
— 21 v. 264
xi. 6 i. 568. iii. 287. vi. 246
— 7 i. 556
— 13 vi. 569
— 23 iii. 57
xii. 1 ii. 581. v. 132. vi. 26, 498, 561
— 1, 2 i. 508
— 2 i. 248
— 16 ii. 389
— 20, 21 iii. 238
xiii. 11 ii. 539
— 11, 12. H. iii. 447
— 13 iii. 237

ROMANS.

xiii. 14 iii. 32
xiv. iii. 228
— 1 ii. 586
— 2—6 iii. 285
— 12. L. i. 123
— 16. S. ii. 503
— 23 ii. 12
xv. 3 ii. 486
— 19 ii. 589
— 24 iii. 152
— 30 v. 219
xvi. 17 iii. 175
— 20 ii. 458. vi. 142

1 CORINTHIANS.

i. 5. iii. 257
— 1—10 iii. 210
— 7 v. 234
— 12 iii. 258
— 18, 19 i. 575
— 20—23 iii. 281
— 21 ii. 559, 576
— 23, 24 v. 203
— 30 ii. 289, 597. iii. 295. v. 175. vi. 206, 227, 580
ii. 1—4 iii. 241
— 2 ii. 386, iii. 276. v. 175. vi. 494. 549
— 3 iii. 143
— 9—15 i. 526
— 10, 11 vi. 202
— 12 ii. 447
— 14 i. 172, 537. iii. 277. vi. 506
— 14, 15 i. 552
iii. 4 iii. 259
— 10, 11 v. 203
— 10, 15 iii. 263
— 11 ii. 558. vi. 549
— 11, 13 ii. 566
— 22 i. 306. ii. 315
iv. 3 vi. 497, 552
— 9 i. 386. ii. 533
— 10, 14 vi. 215
— 13 ii. 294. v. 212. vi. 508
vi. 3 v. 238
— 7, 8 iii. 260
— 9 vi. 557
— 11 ii. 412, 527. vi. 508
— 19 v. 201
— 19, 20 vi. 507
vii. 21 vi. 588
— 29 ii. 581
viii. 2 i. 575, 219. ii. 389
— 13 i. 508
ix. 14 iii. 234
— 13 iii. 234

1 CORINTHIANS.

ix. 20 iii. 168
— 24. S. ii. 529. iii. 650
— 27 ii. 533
x. 4. H. iii. 448
— 5 iii. 10
— 12 vi. 41
— 13 ii. 223, 572
— 22 vi. 553
— 31 i. 508, 431. vi. 459
xi. 1 v. 172
— 10 i. 387
— 21 iii. 261
xii. 3 ii. 8, 10, 372, 587. iii. 43, 277
— 11 iii. 17
xiii. 1 iii. 552
— 1—3 ii. 390, vi. 171
— 12 iii. 552
xiv. 9 iii. 242
— 23 iii. 261
— 24, 25 vi. 401
— 25 v. 183
— 29—31 v. 35
xv. 6 iii. 53
— 8 iii. 245
— 9 i. 542. iii. 96, 218
— 10 ii. 589
— 12 iii. 286
— 14—18 iii. 286
— 51, 52 v. 238
— 58 ii. 585
xvi. 22 iii. 219, 227 296. vi. 501

2 CORINTHIANS.

i. 3, 4. H. v. 631
— 3—11 vi. 148
— 4 ii. 580
— 4—7 i. 361
— 5 ii. 431
— 9 ii. 273
— 12. L. i. 270
— 12 ii. 497
ii. 12, 13 iii. 157
— 16 ii. 366
— 17 iii. 225
iii. 2 v. 217
— 2, 3 iii. 266
— 5 iii. 287, 292
— 10 vi. 561
— 15 ii. 528
— 18 i. 172, 286, 527. ii. 445, 487. iii. 296
iv. 2 v. 482
— 4 iii 270
— 6 i. 257, 537, 557. ii. 378. iii. 546. v. 203, 201
— 17 ii. 498

2 CORINTHIANS.

v. 1 ii. 585. H. iii. 541
— 7 v. 241
— 8 ii. 498
— 10. L. i. 123. iii. 297. v. 135
— 11 v. 132. vi. 498
— 13 iii. 249
— 13—15. S. vi. 497
— 14 ii. 493, 570, 581. iii. 219. v. 172
— 17 i. 557, 537
— 20. H. iii. 490. v. 130. v. 212
— 21 iii. 615. v. 201
vi. 1 ii. 588. vi. 561
— 4—10 vi. 377
— 16 iii. 317
— 17 i. 508
— 17, 18. H. iii. 484
— 18 v. 239
vii. 1. ii. 536
— 5 iii. 157
— 6 iii. 158
— 7—13 iii. 221
— 9 iii. 266
— 10 v. 179
viii. 9 ii. 424. vi. 511
ix. 2 iii. 273
x. 1 iii. 105
— 4 v. 203
xi. 2 iii. 157
— 12 ii. 510
— 14 ii. 593
— 23—28 vi. 215
— 28 iii. 157
— 33 iii. 97
xii. 2 ii. 589
— 7 vi. 9. 408
— 8, 9 ii. 171, 316
— 9 iii. 295
— 9. H. iii. 449
— 9, 10 ii. 36
— 14 v. 133. vi. 578, 561
— 15 iii. 222
— 19 ii. 431
— 20, 21 iii. 265
xiii. 14 v. 201

GALATIANS.

i. 4 vi. 133. vi. 578
— 6, 7 v. 180
— 6—9 iii. 226
— 8 i. 383. ii. 594
— 8, 9 ii. 557
— 13 iii. 218
— 14 iii. 237
— 15 iii. 216
— 23 v. 173

GALATIANS.

ii. 5 iii. 225
— 11 iii. 125
— 16 ii. 273
— 20 i. 454. ii. 378, 581. v. 234
— 21 v. 200
iii. 1 v. 253
— 8 i. 313
— 10 i. 557. ii. 272, 454
— 16, 17 iii. 4
— 24 ii. 332
— 24 ii. 285. iii. 4
— 4, 5 vi. 499
— 6 iv. 429
— 15. L. i. 482. iii. 261
— 19 H. iii. 489
— 22—31 ii. 334
v. 4 iii. 285
— 6 ii. 586. iii. 296 vi. 550, 578
— 7 ii. 538
— 12 iii. 239
— 15 iii. 262
— 17 L. i. 405, 573, 651, 659. H. iii. 450
— 18 v. 201
— 19 vi. 557
— 19—21 i. 559
— 20 vi. 560
vi. 14 ii. 12, 581. iii. 276. v. 213

EPHESIANS.

i. 3, 4 vi. 226
— 4 ii. 528
— 4, 5 i. 556
— 13 i. 359. ii. 445
— 17, 18 i. 484
— 17—20 vi. 30
— 19 i. 558
ii. 1—9 vi. 206
— 1, 12, 13 v. 176
— 2 v. 196
— 5 i. 537
— 8 i. 538
iii. 5. ii. 467
— 8. i. 560. ii. 474. iii. 17, 245. v. 174, 203
— 8, 18, 19 i. 602
— 16—19 i. 484. vi. 30
— 19 v. 133
iv. 13 ii. 587
— 14 iii. 280
— 15. S. v. 127. vi. 570
— 24 i. 540
— 26 vi. 385
— 30 i. 508. ii. 598. iii. 292

EPHESIANS.

v. 4 vi. 385
— 8 ii. 447
— 11—16 i. 508
— 25—28 v. 591
— 26 vi. 553
vi. 15 vi. 215
— 16 iii. 591
— 18 i. 508
— 20 iii. 191
— 24 vi. 501

PHILIPPIANS.

i. 6 i. 569, 600. ii. 583. iii. 657. v. 177
— 12 iii. 192
— 20 i. 303
— 23 v. 187
— 23, 24 iii. 223
— 27 v. 136, 188
— 29 i. 538
ii. 3 i. 659
— 6—11 ii. 427
— 8 iii. 221. v. 200. vi. 499
— 10 ii. 302
— 15 v. 217
iii. 2 iii. 239, 286
— 3 iii. 32
— 4, 7—10 i. 556
— 5—10 vi. 227
— 6 ii. 279. iii. 237
— 7, 8 i. 291
— 8 ii. 587. iii. 296. v. 283
— 8, 9 ii. 557
— 9 vi. 246
— 13 iii. 245
— 13, 14 ii. 531
— 14 vi. 550
— 14, 15 vi. 236
— 18, 19 iii. 264
— 21 v. 238
iv. 4 i. 230
— 7. H. ii. 563, iii. 295, 666
— 8 L. i. 346
— 11. H. iii. 451
— 12 iii. 235

COLOSSIANS.

i. 13 ii. 528
— 19 ii. 373
— 20 v. 203
— 24 ii. 495
ii. 1 iii. 223
— 3 ii. 373
— 3—9 iii. 20
— 6 i. 539
— 8 iii. 281
— 9 ii. 423

COLOSSIANS.

ii. 12 i. 538, 558. vi. 550, 578
— 14 iii. 388
— 15 ii. 458
— 16 iii. 286
— 18—23 iii. 289
iii. 3 iii. 655
— 3, 4 v. 162
— 4 ii. 425. v. 229
— 5 vi. 560
— 12 ii. 549
— 25 iii. 105
iv. 13 iii. 237

1 THESSALONIANS.

i. 5. vi. 399
— 5—9 v. 170
— 7 v. 178
ii. 4 v. 211
— 8 S. v. 167
— 8 v. 132
— 7, 8 iii. 222
— 9 v. 176
— 17 iii. 223
iii. 13 v. 229
iv. 16 ii. 517
— 16, 17. S. v. 225
— 17 ii. 498
v. 3 vi. 554
— 14 ii. 518
— 22 i. 508

2 THESSALONIANS.

i. 8. ii. 425, 517. v. 189
ii. 3—10 iii. 289
iii. 1 v. 220
— 5 i. 172
— 10, 11 iii. 263
— 10—12 ii. 512

1 TIMOTHY.

i. 4 iii. 281
— 7 iii. 286
— 8 i. 310
— 11 v. 180, 198. vi. 508
— 13 iii. 297
— 13—16 vi. 559
— 15. S. ii. 276
— 15 ii. 474
— 15, 16 i. 542. v. 173
— 16 iii. 581
ii. 5 ii. 344
iii. 15 iii. 276. v. 199
— 16 ii. 281. iii. 22, 391. v. 199. vi. 498
iv. 8 ii. 535
— 15 i. 610
— 15, 16 v. 209
— 16 v. 133. vi. 498, 572

1 TIMOTHY.

v. 8 vi. 486
vi. 1 vi. 588
— 20 iii. 261

2 TIMOTHY.

i. 9 vi. 550
— 12 ii. 590. vi. 245
— 16 iii. 191
ii. 1 iii. 295
— 5 ii. 532
— 10 v. 185
— 18 iii. 286
— 19 iii. 289
— 24, 25 iii. 115
— 26 ii. 599
iii. 1—5 ii. 271
— 5 ii. 377. vi. 560
— 12 ii. 294, 483. iii. 249
— 15 v. 180
— 16 ii. 374
— 16, 17 ii. 326
iv. 2 iii. 143. v. 210
— 3 ii. 274
— 6 vi. 351
— 7 ii. 496
— 7, 8 i. 634. ii. 535
— 10 vi. 409

TITUS.

i. 10 iii. 282. 286
— 10, 11 iii. 288
— 16 iii. 289. v. 283, 265
ii. 11—14 i. 641. vi. 211
— 10 vi. 588
— 11, 12 i. 549. iii. 291
— 11—15 iv. 514
— 12 v. 217, 261
iii. 3 iii. 7
— 3—7 vi. 206
— 3—8 vi. 211
— 9 iii. 281
— 10 iii. 175

HEBREWS.

i. 3 ii. 439. vi. 498
— 10—13 ii. 420
ii. 3 ii. 288
— 14 ii. 282
— 16 iii. 502
— 18 ii. 344, 457
iv. 1 ii. 531
— 2. H. iii. 452
— 9 ii. 473
— 12 v. 182
— 12—13. H. iii. 453
— 13 ii. 272
— 15, 16 vi. 213
vi. 18 ii. 583, vi. 557

HEBREWS.

vii. 25 ii. 287, 575, 600. vi. 147, 499, 559
ix. 24 iii. 293. vi. 499
x. 4 ii. 543
— 4—7 ii. 440
— 19 iii. 293
— 26 ii. 526
— 27 ii. 288
— 34 v. 300
— 26, 27 v. 272
— 31 ii. 480
— 38 ii. 537
xi. 1 i. 559
— 1—6 iii. 296
— 6 ii. 18. v. 217
— 18, 19, i. 273
— 26 ii. 494
xii. 1 ii. 478
— 2 i. 538. ii. 582 vi. 560
— 2 H. iii. 454
— 3 ii. 486
— 5—11 ii. 27
— 5—11. H. iii. 456
— 8 ii. 588
— 12 ii. 597
— 14 ii. 510, 532. iii. 231
— 16. H. iii. 315
— 18—24 iii. 663
— 21 ii. 517. v. 236
— 22 i. 387
— 24 iii. 809
— 28 v. 162
xiii. 4 vi. 556
— 11—13 ii. 336
— 20—22. H. iii. 665

JAMES.

i. 5 ii. 329
— 7 ii. 328
— 8 ii. 591
— 11 iii. 105
— 17 v. 275
— 19 ii. 511
— 21 v. 135
— 26 vi. 381
ii. 5 i. 262
— 7 vi. 551
— 10 ii. 454
— 14 iii. 289
— 14—24 ii. 555
— 17 ii. 587
— 19 ii. 561
— 24 ii. 551
— 25 ii. 555
— 26. S. ii. 550
iii. 14 iii. 262

JAMES.

iii. 16 iii. 237
— 17 ii. 305
iv. 2 ii. 591
— 4 ii. 134, 385, 505
— 6 ii. 327, iii. 246
— 9 iii. 264
— 13 ii. 241
v. 9 ii. 525
— 15 vi. 62

1 PETER.

i. 2 i. 556. vi. 578
— 3. L. vi. 18
— 4 v. 235
— 6 ii. 580
— 8 ii. 493. v. 206, 234
— 1, 2 iii. 105
ii. 2 iii. 225
— 3 ii. 566. vi. 151, 551
— 6 iii. 555
— 7 i. 358. iii. 392
— 9 vi. 551
— 11 vi. 557
— 12 ii. 510
— 15 v. 298
iii. 12 v. 275
— 15 ii. 511
— 16 v. 183
— 17 ii. 431
— 20 iii. 649. v. 221
iv. 3 ii. 581
— 4 ii. 493. vi. 558
— 17 ii. 310
— 19 v. 200
v. 7 iii. 628

2 PETER.

i. 10 ii. 592
— 16 ii. 508. iii. 296
ii. 2 ii. 525, 560. vi. 551, 580
— 4, 5 ii. 518
— 7 ii. 475
— 8 iii. 311
— 13, 14 iii. 289
— 18 ii. 437
— 18, 19 iii. 282
— 19 v. 198
— 20 i. 173
— 21 ii. 525
iii. 8—10. H. iii. 543
iii. 9 iii. 291
— 10 iii. 549
— 13 i. 305
— 14 v. 231

1 JOHN.

i. 3 i. 276
— 6 iii. 289
— 7 ii. 457, 581. v. 253, vi. 557
— 8—10 iii. 291
— 9 ii. 442
— 16 v. 199
ii. 1. ii. 48. vi. 66
— 4 iii. 289
— 12 ii. 582
— 13 i. 187
— 15 ii. 385. vi. 560
— 15, 16 ii. 299
— 19 iii. 267
— 22 iii. 283
iii. 1 ii. 441
— 2 ii. 473. v. 230, 234
— 3 iii. 289
— 10 ii. 599
— 13, 14. L. i. 321
iv. 1 iii. 282. v. 181
— 19 ii. 493
v. 1 i. 359
— 2 i. 322
— 4 ii. 586. iii. 296
— 5 v. 205
— 7 ii. 421
— 7, 8 i. 156
— 10. L. i. 155. vi. 429
— 19 i. 489
— 20 ii. 419

3 JOHN.

4 v. 178

JUDE.

3 iii. 237
4 iii. 282
9 i. 386
12, 13 iii. 289
15 ii. 434
19 iii. 291
21 v. 240

REVELATION.

i. 6 iii. 373
— 7 iii. 392. v. 229
i. 8—11 ii. 420
— 17 v. 242
— 18 ii. 433
ii. 1—7. H. iii. 457
— 6 iii. 282
— 7 ii. 536
— 10 ii. 582
— 8—11. H. iii. 458
— 10 ii. 539. iii. 654. vi. 581
— 14—20 iii. 290
— 21 v. 253
— 23 v. 200
iii. 1 iii. 651
— 9 iii. 290
— 10 vi. 41, 284
— 12—21 ii. 536
— 7—13. H. iii. 459
— 11 i. 383. ii. 534, 582
— 12 ii. 498. v. 243
— 14—20. H. iii. 460
— 17, 18 i. 574
— 18 ii. 508
— 21 ii. 443
iv. 3 iii. 548
— 10 v. 240
v. 9 i. 126. H. iii. 502, 654. vi. 8
— 12 v. 245
vi. 15, 16 v. 231
— 16 iii. 534, 571
— 16, 17 vi. 110
vii. 9 v. 240. vi. 183
— 10 vi. 8
x. 6 v. 240
— H. iii. 461
xii. 7 i. 386
xiv. 13 ii. 87. v. 228
xvi. 1 iii. 529
xix. 6 v. 279
— 16 ii. 427
xx. 11, 12. H. iii. 545
xxi. 1 i. 305
— 3 vi. 7
— 4 ii. 476
— 10—27. L. i. 402
xxii. 7 ii. 536
— 18, 19 v. 130
— 20 ii. 582. iii. 667

FINIS.

DATE DUE

SEP [illegible]			
GAYLORD			PRINTED IN U.S.A.